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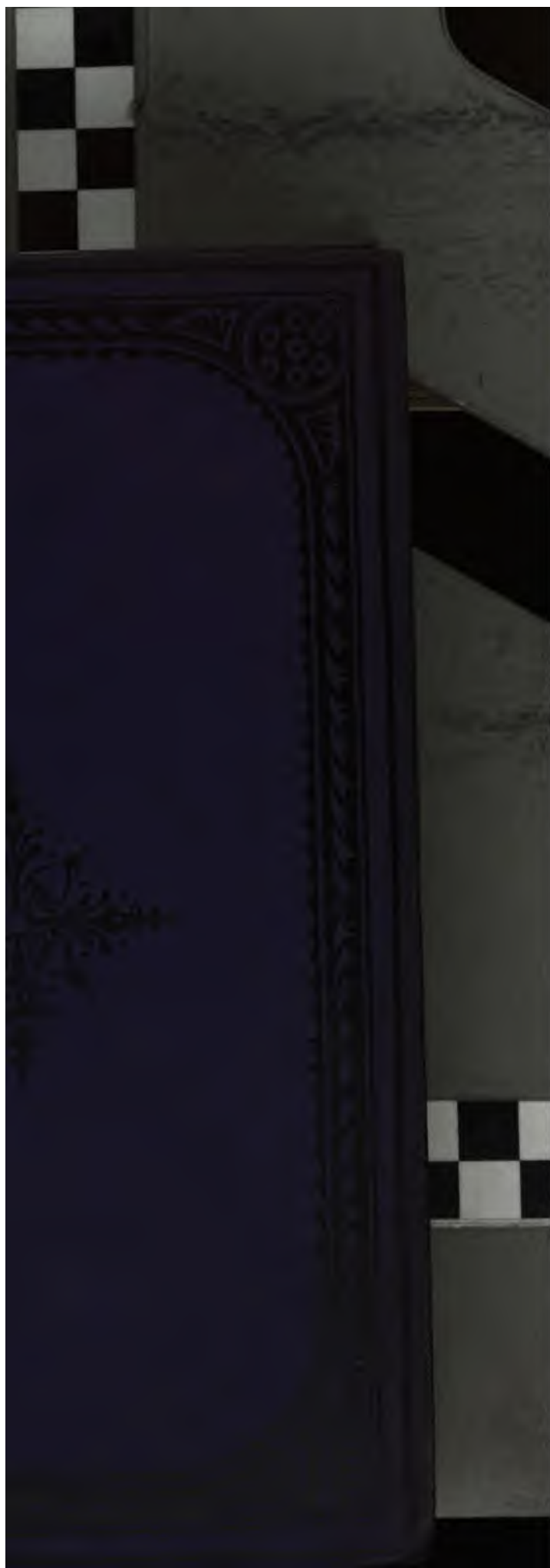
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THE
BLESSED VIRGIN'S ROOT
TRACED IN THE
TRIBE OF EPHRAIM.



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BY THE

REV. F. H. LAING, D.D.



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"From thence is the Shepherd, the Stone of Israel."—Gen. xlix. 24.

"I am a father to Israel, and Ephraim is my Firstborn."—Jer. xxxi. 9.

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezek. xxxvii. 15—22.

"From Me is thy fruit found."—Hosea xiv. 8.



PREFACE.

IN setting forth this essay upon the Blessed Virgin's Ephraimite origin before the Christian public, there are only needed—in addition to the explanations which the Introduction already gives—a few words, for the purpose of professing—what a doctrine so new as this is, might seem to call for from the Catholic writer putting it forth, his entire submission of the same to the Judgment of the Church.

Her verdict, however, which I thus leave the doctrine to abide by, I have little fear of finding adverse to it on trial; judging from the approving temper, which has been already manifested in its regard from the Catholic mind, in so many different ways. For though the publication of the essay in print is now made for the first time; the idea which it maintains, of the Blessed Virgin's Ephraimite origin, has already undergone a great deal of canvassing from many persons;—as many indeed as might serve to form a little public;—and these too, of very different classes of mind,—priests and laymen,—ladies, and devout people:—amongst them, those of qualifications the most various,—the learned,—the pious, and those of a tender sense of orthodoxy. Yet, many as have been the persons, who have had, from time to time, this doctrine under consideration, either in manuscript, or else by word of mouth; they have, I may say, almost invariably

manifested a strong interest in the idea : while, with few exceptions, it has happened, that a very warm adherence has been given to it. Amongst others too, who have shown themselves so well inclined to the doctrine, it may be worth while to name especially,—on account of his reputation, and responsible standing,—the late Cardinal Archbishop of Westminster ; whose interest in it is the more valuable in the way of recommendation, as it grew in his mind upon second thoughts, after his entertaining a sentiment of a very different character. For he had been decidedly averse to it at first, while as yet it was only known to him in name : but, when he came to view the subject more nearly, as he did on reading the manuscript of the Introduction or Part I., where the whole doctrine, in the light of its reasons, is stated at large, with its manifold bearings on Theology ;—his mind underwent an entire change concerning it, and any prejudice, which the novelty of the idea had naturally awakened at first, quite disappeared ; and he expressed to me warmly, how interested he had been upon perusing the exposition of it ; avowing his wonder that so much could be said in its favour. Nor did he conceal from me, how fully he regarded it as a worthy question for discussion ; asking me with interest, when it might be expected to be published. This favourable disposition, which Cardinal Wiseman evinced towards the idea of this essay, is only one good instance of what has been generally shown towards it by the Orthodox Catholic mind, whenever it has been presented to it. And this friendly acceptance of the question by Catholics already cognizant of the doctrine, makes very small the danger, that the great body, of which I take them to be a very fair sample, would be found otherwise than well inclined.

This kindly tendency towards the doctrine will also be further increased in a loyal Catholic by a reason, it possesses for him to *wish it* may be true : which is—the great enhancement of our Lord's human dignity both in Himself and in

His Kingdom on earth—the Catholic Church. For as Ephraim was the tribe of the Firstborn, or held the honour of the Israelite Primogeniture, which was really the Primogeniture of the whole human race in trust for the Messiah when He should come:—the doctrine, which represents His Mother as coming from the same Firstborn Tribe, explains satisfactorily how He Himself being Her Son, should receive in His human nature the last perfection contingent to it, of noble birth: in which respect, He being also the heir of Judah's Kingship,—becomes by native right the legitimate earthly Sovereign of the whole world.

Thus revealing our Lord as the rightful *native* Sovereign of the earth in the divinely human order—in fact, the only *absolutely* legitimate one; it also yields one of the most surprisingly powerful arguments that have ever yet been put forward for the claims of him, who bears vicariously our Sovereign Lord's human Sovereignty—the Roman Pontiff. This is a point, to which, at the present crisis of the Church, I can hardly help referring.—For without allowing myself to be betrayed in these few prefatory remarks into anticipating the business of the treatise itself, by entering upon the bearings of the doctrine concerning the Ephraimite origin of Our Lord's Mother; I cannot, at the same time, forbear suggesting to the devout Catholic, whose loyalty to the Holy See should make him welcome any fresh light, that the Church's claim may win by,—thus much to get from him a better hearing to the doctrine;—that the argument which this doctrine is found to yield for the claims of the Roman Pontiff over all the world, is of that luminous and doubt-chasing character, as to have been found efficacious even with most timid Catholics, in imparting to them a vigorous grasp of its truth: and those, who are most interested in upholding the same universal dominion—even to its utmost reach, will find the argument, that Our Lady's Ephraimite descent brings with it, to be one of so sweeping a force, as would, in any fair con-

troversy, overbear all opposition. And at a time, when the press is running perpetually with its foul stream of human stupidity and impiety, turned against the claims of the Holy See, so as to frighten wavering Catholics out of an assertion,—and indeed almost *conviction* of its verity; an auxiliary argument, which reveals, as it does, so deeply seated the Christian basis of Papal right, cannot but make the doctrine it comes from, seem to good Catholics a very worthy matter for their attention.

It is not the less in favour of the same doctrine, that it also affords the most perfect counterpoise to the foul Atheistic dreams of an “universal Republic,” attempted already to be begun in the French quarter of Europe, and applauded and secretly abetted in other parts by hundreds, who would not dare, for worldly respectability’s sake, to join in any of the ragged pomps, which are got up to celebrate it. They would abolish “country,” which nationalistic spouters and patriots have hitherto generally relied on as an irresistible rallying-cry for revolution; and substitute instead what they call “Humanity,”—i. e. the whole human race *as one*, not parcelled out under separate dominions, according to the petty division of country.—They are in one sense quite right: i. e. in so far as they are aspiring to see achieved the unity, social and political, of the entire human race, which the existing Babel of divided States keeps now only in a condition of quarrelsome disorder. But the programme which “the Universal Republic” announces for the realization of this high end, is simply the very destruction of all political union in society. An universal Republic would be universal anarchy. An attempted union of men without the universal bond of the common sovereign faith, is the utmost degradation of man, not his regeneration. Still the perverted aspiration of these wretched dreamers has a meaning,—a good and grand meaning. And that meaning—purged of its Atheistic poison—is the one, which is adequately expressed in the

universal Reign of Christ's Church:—not a republic—but a monarchy; not a negation of God upon earth,—but the most determinate affirmation of His presence there. And this countervailing idea of Christ's universal monarchy is really most efficiently presented in the doctrine, which this essay of Our Lady's Ephraimite origin so powerfully illustrates—that Our Lord's right to man's allegiance is legally based on His human descent: in which the fact of His maternal origin from the Firstborn Tribe of Ephraim co-operates with His descent from the Tribe of the Judæan Sceptre, to make Him truly the BORN KING OF MEN.

To come to things more near to ourselves,—if the truth of Christ's universal Lordship, which the doctrine of His Mother's Ephraimite origin so powerfully aids, were duly apprehended amongst us;—we should not have to deplore the scandalous exhibition of men, like Dr. Döllinger and other thin-souled Catholics, going off to swell the ranks of the insidious enemies of the Kingdom of God, under the canting pretence of zeal for the majesty of states—laws, and constitutions, civil liberty, and all the other fine things, whose name they fancy at the moment, will carry an imposing sound. It is these high interests,—of which they become all of a sudden the great champions,—which, they inform us, requires that, in defence of them, they should rise up and assail the unprincipled Church, which has so cruelly tried to oppress them by defining the infallibility of its own Head. “If that doctrine,” they are anxious to make us understand, “is believed; there can be no longer any safety for the authority of States. How can it be supposed, that any citizen will care for the well-being of his country; if it be accepted by him, that the Vicar of Christ will not mislead his flock?—What obedience is he likely to give to his national government; if he considers himself safe in the moral direction, that the Head of his Church guarantees for him? Such an idea, they exclaim, is a blow dealt against the tender feelings of European society:

which—in its anti-Roman portion at least—is so delicately scrupulous, that its conscience would be outraged by admitting that the appointed guardian of Christian truth should be fit to pronounce a final decision upon a question of Christian doctrine. This unheard-of claim of the Head of the Church's being able to guide the people of the Church, cannot but fill the true friends of civil order with deepest distrust and alarm. Society itself is in danger from its acceptance. For if Catholics, not content with a moderate faith in Christianity, must fanatically insist that the Catholic Church is something '*to be believed in,*' as if it was a secure depository of Divine truth with a trustworthy directing Head; then what follows?—Why, evidently a collapse of all social order. The Church would be the greatest power in the world,—greater than Bavaria,—greater than Prussia,—greater than both together—and even than all the German States,—greater than the German Empire itself—and even England and France, whose capital—Paris—is the very centre of modern civilization. It would then indeed be the universal Kingdom of Truth: and you might just as well—in defiance of conscience, and public opinion and the spirit of the age—declare at once that it is the very Kingdom of God on earth. And that being allowed,—just observe the fatal consequences to society. Political morality would have to conform itself to the narrow-minded grooves of merely Christian ethics about education, money-lending, gambling, and marriage. There would be a sudden shutting-up of our Divorce Court—that masterpiece of modern legislation, by which an expeditious safety-valve is provided for the discontent of all quarrelsome couples,—wholesome free play given to the matrimonial tastes, and all mediæval sins against the marriage-tie at once rendered obsolete—marriage in fact made no tie at all. Again,—admit the Church's Head to be of any authority; then children, instead of being bred up, as happily they will be now, without the trammels of religious prejudice, would have

to be trained to say their prayers; thus receiving into their tender minds an undue bias towards some sectarian doctrine of their duty to God, before ever they were able to take a comprehensive view of the controversies between the contending Churches. Where would then be the admirable unsectarian impartiality of secular education, for which we have so long heroically fought?

“Next—the sacred right of the people—that unerring sovereign—to turn off from their employ their own rulers—kings—emperors and presidents, and even our gracious Queen, and especially the Pope—would have to suffer a great discouragement: and consequently all lawful authority in States, and in Italy, for instance, that of its gallant King would be in danger of being brought into contempt. Admit the Pope’s claims;—and we should have to admit, also, as he teaches in his conscience-smothering ‘Syllabus of Errors,’ that political villainy is not justified when successful, by becoming ‘an accomplished fact.’ Now all these developments—divorce court—education unadulterated with ideas of God—sacred right of insurrection—doctrine of accomplished facts—are some of the very finest achievements of our modern progress and spirit of the age: so that if we were to trust the Pope in his declarations against them, we should have to believe that he is quite right in refusing—what enlightened public opinion says he ought—‘to reconcile himself and be in accord with progress and the spirit of the age.’ These, then, are a few of the subversive consequences that must follow from admitting the enslaving figment of the Pope’s being the final authority in the Church’s faith, or indeed of there being any final authority in religion at all. It is the undermining of every national constitution, the invalidation of all law, the destruction of all obedience to the civil power, the ruin of all order, and if accepted must be followed directly by the dissolution of the German Empire—the English Empire—French organization—the Italian and Spanish Kingdoms, and every

other good government in the world. None would be inviolable. The power, then, which would maintain such a claim as the decrepit Papal authority does, to direct conscience—which ought to be free of all direction—is a standing menace to civil society: and it therefore becomes a question—in presence of these imminent dangers—whether it should be any longer allowed to remain to terrify the guardians of the public peace. Such a power still standing in the midst of modern Europe is an unparalleled inconsistency,—entirely out of harmony with the onward-pointing spirit of the age;—at variance with its vast civilization—its marvellous progress and education, and the blaze of noonday light now shining in the nineteenth century. And when in its arrogance it actually claims for itself the power of authenticating an Article of the Christian faith as certain; it is only aiming another blow against what it so persistently hates—the safety of the civil order. At the very best the existence of such an institution is a standing insult to the conscience and intellect of all Europe: but now, when it caps its insolence by claiming the chief right to tell mankind undoubtingly what is required for everlasting life; it ought to become a question whether the generous indulgence, which we have been content to extend to it hitherto, should not now come to an end. If the Pope, with his Jesuit advisers, wishes to gain the confidence of us and of educated reason, let him honestly renounce his modern mediæval dogma—so thoroughly offensive to the age—about his being a trustworthy final authority:—let him proclaim himself at once fallible like ourselves,—and his decisions, like ours, of no account. But we fear there is no hope of any such return to the spirit of the world, and the pure dictates of conscience and reason. Rome never changes, never learns any thing—never forgets any thing. Standing in the midst of our young and blooming Europe of peaceful progress, the decrepit relic of the Middle Ages still persists in her claim to trample upon conscience, intellect, freewill, thought, educa-

tion, liberty, and national aspirations—all the advantages belonging to the social order. We can therefore now no longer be content to look on silently in the contemptuous wonder of our calm reason. Society is being threatened by the wily Ecclesiastical plotter in its dearest interests, and it is high time, therefore, for Cæsar, the guardian of the social order, to awaken to a sense of his situation, and to defend himself against the encroachments of his subtle enemy—the Kingdom of God, as it calls itself; which has no other aim than to extinguish the remaining portions, which it has yet left, of the social liberties of men.

“Then again—if this iron Jesuit dogma about the certainty of the Pope’s guidance be allowed; what becomes of religious liberty: which every enlightened State has decided ought to be unlimited? That precious liberty is at once curtailed! Once allow that the Head of the Catholic Church can decide a controversy without appeal, and what follows? There can be no further doubt—still less denial of things already settled. There can be no healthy, free inquiry into the pretences of the Christian religion: which must thenceforward be regarded as something above discussion, like our own political constitutions. And so, we could never pass a free judgment upon it. We should have to surrender our manly privilege of calling upon it, as we do upon every thing else, to show up its credentials, and to submit them to us for our examination. And then, supposing we decided against it, we should not be free to pronounce it infallibly a falsehood. What can such limitations to the ‘soaring flights of thought’ appear in the eyes of the nations, who hold, as we do, Theology to be—like every thing else—a matter of progressive development; which, by successive prunings and reforming purifications, shall be at last simplified down to that perfect state of neutrality, in which it can no longer offer any offensive impediment to free thought and enlightened conscience. That being the modern view of the progress of Theological Science, what can the Papal

limitations appear in its eyes? Why, only as an unbearable yoke—as a nightmare oppressing the heart of free thought, which the civil ruler religiously guards. For if there be one thing, which, as friends of civil order, we are all agreed upon, it is this;—that there must be no crippling of free thought,—no attempt to settle differences of opinion by authority,—not even by Acts of Parliament, or decisions of the Privy Council,—still less by acts of the Church. Let opinions fight it out amongst themselves. This is the very condition of peace and unity in the world. The most consummate unity indeed, being perfect only in boundless variety, consists, as our more advanced thinkers have well taught, in a denominational discordance of opinion carried to its utmost verge. This richly-varied harmony of intellectual peace is therefore seriously threatened by any power pretending to have an authority in settling controversies of faith. And as the Roman Pontiff does pretend to this authority, the only alternative for the peaceful well-being of human society, is that he should be jealously kept in check, have his ecclesiastical teeth taken out, and his self-action effectually stopped. True—it may be well enough, that such an eccentric institution as the Church—anachronism as it is—should be allowed still to exist, if one could only be sure that it would be believed in with moderation: and so perhaps it might be, if it would confine itself to taking care of the things of heaven,—its proper province,—without assuming to have any practical purpose in our world of actual interest. But it is not content with this reasonable measure of liberty. It professes to have a mission upon the earth;—and an universal one too. No nation is to be exempt,—no man,—be he prince or peasant, minister or clerk. And in view of this supposed mission, developing its own ideas of right and wrong, without ever asking the world's judgment about it, it goes on dogging the onward path of the age, step by step, with its advice. And whenever society opens a new field of liberal ideas—be it

about marriage,—education, morality, or what not; the Church's voice is sure to come in with its absurd corrections—just in the place where we want to be most undisturbed. Now it is this horrid Jesuit immobility that disturbs every thing. It is this immutable creed, always watching the ways of society, that troubles the peace. Why do they not leave secular things to secular men? The clerical mind is unfit for the accurate business of the world. It is too ignorant. It is incapable of taking any part in our cool-headed legal distinctions, our unbiassed impartiality, and serene common sense. The Church wants to keep still; we are for "Forward." We must let them know we cannot wait for their slow coach, with its infallible driver. If the Pope and his believers wish to have our support, they must try to keep moving; acknowledging that religion, like all other things, is a matter of progress,—which, to be fit for any thing, must keep pace with the march of mind, and be always up to the time of the world's day. This is the voice of real worldly spirit, which the Church must let itself be governed by, if it wants ever to win. Instead, therefore, of retrograding to the darkness of the middle ages, let the Pope and his school accommodate themselves to the growing needs of modern society. Let them modestly retrace their steps, and stand, as we always do, upon the pure primitive ages of Christianity, where the simple writings of Apostles and Fathers, interpreted at each man's leisure, and to each man's liking—offer a pure and elastic faith, which need never outrage the feelings of modern society, by assuming to interfere with the affairs of its conscience."

Such is a pretty faithful extract of the voice of modern "public opinion," as heard coming in mitrailleuse showers from its daily organs,—*Times—Standard, Daily News, or Saturday Review*, and other public instructors of the British people: to whose "religious" articles, if further illustration of the same spirit is desired, any one may be referred *passim*.

Now in this indictment against the doctrine of the Pope's

directing headship, made on the plea of reverence for the civil authority; to what purpose serve all these high-sounding names of "Constitution"—"laws"—"fundamental principles," &c., but as *exploiting phrases*, or rallying cries, hypocritically raised against the Church's genuine fundamental rights, laws, and constitutions. For we are not to suppose that the "Conservative" and "Liberal" gentlemen, who are so loud in calling out their string of respectable sounds about State authority, really feel any exceptional reverence for it, above what is shown by the Catholic, who devoutly maintains the infallibility of his Church's ruler. This we may shrewdly enough understand by observing the *occasions* on which their exuberant displays of loyalty occur. They are very analogous to the ones which elicit their professions about "filial duty" and "parental rights," which they bring forward so noisily whenever a member of a family has preferred the call of God into His Church, to the infidel remonstrances of "father and mother;"—not that they ordinarily care much to persuade us of their regard for duty to parents. For they are of the same pious set, who teach us, as something cleverly discovered, that "obedience," like humility, is one of "the dead virtues:" and who applaud as spirited actions the elopements of daughters with their fathers' grooms. These well-sounding phrases serve as an excellent parading mask, under which to assail the performance of one's duty to God, in submitting to His Church. Now the occasions, on which the anti-Papal declaimers treat us to their profuse show of respect for *civil authority*, are of the same character as those, on which the same school produce their respect for duty to parents. It is not, you may be sure, when civil authority really calls for their support; not when an European monarchy has to be defended from sedition. We hear nothing *then* of "fundamental laws of the realm," &c.—Not when a legitimate dynasty in Spain should be saved from being slandered out of its throne. Their tongues are then quite silent about respect for princes.—Not when robbery

and spoliation is to be carried out against the goods guaranteed by the State itself to the Church. Then not a word escapes them in behalf of the rightful possessors, about the *inviolable* “*constitutions*,” &c. Instead of that, these “Conservative” and “Liberal” upholders of law and order show only a chuckle of delight on the side of those, who are assailing Constitution and Law. When is it then that they find it good to insist so zealously upon the rights of the State? It is when some movement against the sacred State—the Church, requires an invidious pretext to render it odious:—when the faith of a Concordat has to be broken;—when the publication of a Pastoral has to be stopped;—when a Bishop has to be gagged;—when the liberty of Catholics has to be crippled;—their clergy exiled,—their religious orders banished as incompatible with liberty,—their nuns turned out of doors,—and their property seized as belonging to “the nation.” Those are the occasions, which alone are found to induce the “Liberal” and “Conservative” upholders of State rights to bring forth their assurances of their deep reverence for—what they usually call the “mere creature of the popular will”—the civil ruler,—and their peculiar appreciation of the “dead virtue” as they hold it—of “obedience” to him. It is the same spirit, which makes these gentlemen at all other times the delighted spectators of machinations in Italy and Spain and Austria against any legitimately constituted civil authority, that prompts them to overwhelm us with their professions of reverence for authority, whenever the highest authority—that of the divinely-instituted Church—has to be blackened and assailed. And then it is that we are treated so largely to their intense veneration for States—constitutions—fundamental principles—“laws of nations”—duties of citizens, and all the rest. These loyal sounds, never heard from them on any other occasions, are but the furniture of cant, found useful in the service of sedition and rebellion against the sacredest of all laws—fundamental principles—realms and

duties:—those pertaining to the Kingdom of “the Divine Heir of all things.” And when this Holy Kingdom has to be maligned, or undermined, then it is, that we may always expect, as indeed we always have, a plentiful crop of professions, filling the air about “obedience to the lawful authority of the State,” which they are glad to uphold—not in its *lawful* capacity,—but in its *unlawful abuse* of its capacity against liberty and right. And here, unfortunately, they are only in perfect agreement with the State itself: whose rulers, in the same venomous spirit, have prostituted their own lawful dignified position to the carrying on an unlawful harassing of the Church’s servants, under the lying pretext of *self-defence* against them as dangerous aggressors. For the State itself—a lawful power—has, we must bear in mind, exercised two functions:—one, *its own legitimate one*, of maintaining civil order, and protecting the welfare of the people under its care: the other, *an usurped function*, of endeavouring to check—in the spirit of French politics—the welfare of others, making its glory to grow not from its own genuine self-advancement, but only from the abasement of its neighbours; and especially that one, whom it affects to regard as a dangerous rival,—the Christian Kingdom itself. Which, by advantage of its own powerful position, the State has never ceased to persecute, in one form or another, ever since it came into the world; from Herod, Nero, and Julian, down to Victor Emmanuel,—Count Beust,—the British Legislature—and the Paris Commune; who have all been in perfect accord together in the plea they have employed for hacking at the Kingdom of Christ,—which, willing as some of these hypocrites have professed themselves to worship its King, they have always found, as they said, “*incompatible with the safety—and well-being—and prosperity—and order, &c.—and fundamental laws of their realm.*” For they have uniformly affected to see in the Christian Kingdom on earth—not what it is—the chief aid to all rightful authority,—but an envious

rival;—not a sanction to its own proper functions—but their corruption;—not the natural ally of civil order, but a zealous enemy to it: which it therefore takes care to dress up in all the odious guises it can invent, of a subtle—intriguing—encroaching—grasping—ambitious meddler in the affairs of Cæsar. Against whom, therefore, in the strength of its legal power, it has devised in the name of “law and order” every possible embarrassment, vexatious hindrance,—disabling restrictions, and penal laws. Vile and *anti-lawful*, as these enactments are, they are, nevertheless, carefully classed as “laws,” “constitutions,” and “fundamental principles,” along with those, which have a proper title to the name,—just as much, as if they were *bonâ fide* constructed for the welfare of its peaceful citizens. It is by this artifice, that they dignify whatever is iniquitously opposed to the Church, as belonging to *patriotism*. Having themselves first of all tyrannically imposed upon it the most oppressive restrictions and penalties, under some worthy name as “laws and principles,”—and even in some places, as in England, Ireland, and Scotland, endeavoured to stamp out its very *existence*; it then turns round against it—like the wolf in the fable against the lamb,—pretending to be scandalized—not, as they ought to be—at the insolence of the assailant State,—which has set up the antagonism—but at the assailed Church: calling it encroaching for not having been yet deprived of all its privileges; and as stealing “the things of Cæsar,” for wishing to save a last relic of its own possessions.

It is in this way, that Anti-Christian States and their followers have succeeded in establishing for themselves an artificial antagonism, which they would have you believe to be *natural*, between Church-right and State-right. And the playing off of this antagonism, which they have done all in their power to make real, is *one of the principal weapons of rhetoric*, that the insidious calumniator of sacred things employs in perpetuating amongst the unthinking vulgar, the mischievous persuasion,

that there is an irreconcilable discord between God's Kingdom on earth, and *the lawful action* of the civil power: whereas there is none such beyond what the Protestant and Infidel and Anti-Christian States have themselves been so industrious in producing. And it is these penal laws—these disabilities—these jealous restrictions and other lawless outrages by the State, devised as pretended safeguards against Ecclesiastical aggression, that the noisy declaimers about the Church's encroachments are really thinking of, when they talk to us about the "Constitutions" of the State—its "laws"—its "fundamental principles," as something they are trembling for through threatenings from the Church.

It is this unnatural antagonism between Church and State, which Statesmen have maliciously prostituted their power to devise, which has been relied upon by all the Anti-Christian writers of the Press, in their warfare against the liberty of the Christian Church, and not the least so in the recent rhodomontades against the infallibility of the Vicar of Christ in his formal and final acts, by the professors of Universities of Rome and Munich,—and by Dr. Döllinger himself.

Now, these State-majesty pleas, invented for the purpose of reviling Christ's Kingdom, could never be successfully employed amongst any body of men, who had an abiding conviction of the sovereign right, which it possesses of dominion on earth. For, like all other kingdoms—and, indeed, *more than all other kingdoms*, in proportion to its greater perfection, the Kingdom of God in earth is self-raised—self-subsisting—self-affirming—self-justifying,—self-maintaining,—self-propagating,—and self-vindicating. It knows no superior on earth;—and will never own one:—it is its own legislator, and will deign to ask no human power's leave for its existence, its action, and its exercise of unlimited dominion.—Nor will it allow—if it can help it—any other power to meddle with its rights. And it is not the Church's fault that those rights and its destiny are somewhat grander than those of Bavaria, Italy, Austria,

England, or France, or all of them put together and multiplied to the utmost.

The sovereign character of the Catholic Church, therefore, is that, which duly appreciated, would render ridiculous all the attempts that its low-minded revilers use against it, under the mask of an assumed antagonism of it to genuine State rights.

And, sweepingly efficient as it is against the trickery of State pleas,—it is this very *sovereign character* of the Roman Church, which,—though all devout Catholics clearly enough acknowledge it,—is perhaps more strikingly than ever brought out in the doctrine, our essay maintains, of its Lord's descent by His Mother's side from the First-born tribe of Ephraim : by which,—in conjunction with His descent from the sceptre-bearing tribe of Judah,—He is completely the *native First-born Prince of men*, with indefeasibly sovereign jurisdiction over the whole world, as His own rightful territory. Now, this right immediately renders His appointed Vicegerent—the successor of Peter—the legitimate ruler by *delegated* authority—of the same unlimited territory of the world, which his Lord possessed in His own right, as Master of Heaven and earth. And if this grand truth were duly held by all Catholics,—as it is indeed sincerely by the staunch ones ;—we should not have to witness the cowardly apostasies, which only too frequently take place in the various countries of Christendom, caused by the malevolent canting, which the instinct for sedition makes the Anti-Christian hypocrites of the press to deal forth about the majesty of States and of civil order : all which would then be regarded in its due light contemptuously—as the impotent gibbering of apes from the wilderness of their native Babel.

These remarks, illustrative of the importance of the doctrine of Our Lady's descent from Ephraim, which recent notorious controversies have beguiled me into spinning out to a much greater length than I should otherwise have done, are all that

it would be appropriate to say about its grand consequences, outside the treatise itself. But thus much—as grounds for wishing that the doctrine may not prove unsound,—has been exhibited to the Catholic reader, just to satisfy him, if I can, how forcible a motive it presents in itself to draw a continuation of the same good will, which Catholics have already so largely accorded to it. The favourable experience of the Catholic disposition, taken from a fair average, justifies me indulging a hope that the theory of the Blessed Virgin's relationship to the Tribe of Ephraim, will not fail to win its way into acceptance with the Christian mind: or, at least,—if it does not, that its so failing shall be only in the way of well-satisfied resignation to the superseding merits of some more contenting theory of Our Lord's Primogeniture: which—not as yet come to light, shall, when it does, more comprehensively than has been done by supposing Ephraimite descent in His Mother,—avail to show some other channel, by which He could obtain it from the family of Ephraim, in whose hands it had been reposed in trust for Him. As yet, however,—not only is such a channel of transmission not forthcoming;—but even the very question about Our Lord's Primogeniture, and Ephraim's part in transmitting it to Him is one, which,—main though it be,—the present progress of Theology has not even so much as come to *the broaching of*; much less arrived at affording means for its satisfaction. If, however, some new light, coming forth upon the present untouched darkness, shall supersede the theory of the Blessed Virgin's Ephraimite descent, which this essay propounds for settling it:—I am at all events allowed to think that, as the question of the Ephraimite Primogeniture as destined for the Messiah, cannot hereafter be blinked; my attempt to illustrate the mode of His obtaining it, will at least have served as a deciding case for forcing it to an issue.

It is with such grounds, then, for hoping for success to this essay, that I now venture to submit it to the public eye:—

in a style of composition, however, which is perhaps different from that, which might have been preferred by some. For if the character of future criticisms may be inferred from some of those which the writer has already found; many may be inclined to object against its language, that the style is not what they expected. "The turn it sometimes takes," they may say, "seems strange to them and affected:—It is far too *studied*, or else it has a slovenly appearance, as if no care had been bestowed upon it at all."—Or, "It is too *condensed*, and too much has been attempted to be put into a small compass:"—Or again, "It is too diffuse, and its sense might have been expressed in much fewer words. The words are sometimes odd, at least new. The make of the clauses has an inverted form, that gives an uncouth look to the whole structure, the sentences on the whole are straggling and untidy, showing the hand of a negligent or unskilful writer. The language is in fact not English at all; but a crabbed compound, not unfrequently ungrammatical,—quite foreign to the easy-moving current of our customary language." And then, I may very likely, as a decisive stroke of sarcasm, be recommended, as usual in such cases, to make an acquaintance with the works of that venerable gentleman—*Lindley Murray*.

Such is the sort of remarks, which familiarity with a certain sort of critics has taught me to make up my mind to expect. And it is not impossible that one or other of my present readers may be inclined to agree with them.

Now my reciting of these objections before the reader, is not exactly for the sake of warding them off: which would require another champion than myself, and a treatise quite other than a biblical essay; but because I would procure, if possible, a better chance of peace with him. For if he is,—as I hope, going to bear me company along the following pages; his dislike to any peculiarities of style he may think he finds there, will perhaps be more moderated by my acting

towards him in the outset a candid part: which I would therefore do now, in admitting that there may be shown in the pages before him, a sufficient impatience at the oft-felt poverty of our mother-tongue to make their writer take with it such liberties, as may seem to some few of his readers, to justify some of these strictures. For to let him know my own sentiments—right or wrong;—I must say that my respect for what is called “good English”—and “pure English”—is much smaller than with many: and that even, if I may speak still more plainly,—what is called “*bad English*,” would be, not unfrequently, to my mind preferable; insomuch that I feel almost a repugnance at hearing persons in the spirit of their national vanity talk of—“*a fine piece of English*,” and of “*a very English style* ;”—just as if English must necessarily be a term of praise. Nor less empty seem to me the laudations poured upon it in the shape of sounding adjectives of affected *endearment*. For, as every thing you can find no excuse for, is now by way of commendatory gloss called “*fine old*,” and “*grand old*,” &c.: so we accordingly have to listen frequently to chauntings about “*fine old English*,”—“*grand old English* :” again, as if such a thing *could be*, about “*pure English* :”—and, then, by way of giving to the same “pure English” the prestige of that very Chaucerian character, which itself has rendered most corrupt—“*English undefiled*.” With those who would look critically knowing, a passage is said to be “*a fine bit of racy old Saxon*.”—in the dialect of the sensational, it is “*grand old Barbaric*,”—“*fine old rugged*.” In the same strain we hear, too, much chatter about “*English strength* ;” and to give it a greater relish for the British taste, there is added sometimes “*the noble strength* of our English tongue.” It is generally a safe venture also, to talk, as if you found in this “pure—this grand old English” a great “*terseness* and *nerve*.” Sometimes, as if to make one stare, one is told of its “*copiousness*.” And then again,—as if to frighten one out of all resistance

by the impudent absurdity of the claim,—its “*flexibility* :”—and in fact any thing else, that will lend a sound for the windy work of praise-blowing in the ears of our English vanity. Now this fulsome language, to which all of us have been so much accustomed, is such as, I must confess, excites in my mind the same sort of feeling, as the stomach experiences at the smell of an expiring oil-lamp. I look upon it as no other than the sickening cant of literary dandies, wishing to pass themselves off for exquisitely knowing, as if they had a sense for “English,” something like that, which a horse-dealer is accredited with having for the points of a horse. And I will frankly own, while upon this subject, that it is not without a certain feeling of mischievous pleasure, that I find myself going a little out of the way to express my disgust at the affectation, which prompts this sort of language. And if my respect for the meagre makeshift, called “good English,” is so small; no surprise will be occasioned at my saying, that, as for Mr. Lindley Murray,—or whatever the bugbear of his name is made to stand for,—whose petty rules have made the English meagreness more meagre still; the feeling that I entertain is the very opposite of respect.

Such being my habitual sentiments concerning the ability for expression, which our poor mother-tongue possesses; it is not at all unlikely when feeling pinched by its scanty supplies of requisite language, that, in my endeavour to get such out of it, I may have laid upon its slender capacity, a strain that I cannot help it, if the reader shall call *distorting*. Be it so;—While, however, thus candidly admitting all that could be fairly expected of me, let me add, that, where the language of this essay may seem to have swerved from the more familiar line, or else into one *too* familiar;—this has not been out of an ambition for having “an *original* style.” Nothing, on the contrary, could be more near to my own wish, than that, when saying all I have to say,—its manner should be such, as to

have nothing to catch observation : which is a character, that I feel would be even the more realized in language, the more advanced it was in perfection. For indeed if there were such a thing as a perfect specimen of language ; the character it would present, would be that of a colourless medium of thought, taking for its colour, that only of the thought itself, that travelled by it. This idea, however, is rendered far from possible in the English tongue, even more so than in other languages, by reason of the coarse make of it ; in which, instead of its variety being—according to the true ideal of a language,—simply that of the *varying thought* it has to signify, and its sameness that of an ever-compliant readiness for exact expression :—the sameness is that of a limited assortment of conventional forms, and the variety is that of the unavoidable discordance of *ill-agreeing* phrases. Like a piano cracked and out of tune, and with most of the keys broken off, it cannot be fit to sound the note of any thought you please upon, except it be lamely—that which has been first deformed down to the level of its own decayed forces. And this craziness of structure, renders any thing like an adequate representation of thought in easy English, a thing, as I believe, impossible. If any sample of it *do read* easily ; this will not be, because it is a thought-cast movement spontaneously produced in the body of language ;—for forcible thought, which will make a good language shine, always makes a poor language labour ;—but because the speaker's weak thought, not having wilfulness enough of its own, to demand a course for itself, lazily lets itself run in the channels that custom has already worn for it. So far inadequate are the resources of the mere conventional dialect for supplying what hearty thinking would require for its expression. This it is, which entails upon any one who would make it serve his needs, the necessity of somewhat *straining* it. Still—so far as the work of communicating ideas can be done with the instrumentality that custom makes familiar,—nothing but a most blamable affectation would induce one to

go out of his way to devise fresh ones. And this spirit of avoiding out-of-the-way forms, is that which has actuated the writer in the language of this essay.—Accordingly, no word in it has ever been coined *wantonly*: no phrase ever outside the customary modes, except under the pressure of a *felt necessity*: no sentence ever made to run in any other way, than what the usual grooves of English yield, except when a worthy end to gain compelled it.

But this moderation,—laudable as it is generally,—has to give way as secondary, whenever the great object of adequate representation of ideas, which is, after all, the sole purpose of language, more urgently presses. And this happens as often as there stands waiting for expression, an idea, or a course of thought, whose form has been really *cast by its own interior force* independently of any exterior conventional moulding;—that is a thought *properly so called*,—self-formed; the configuration of which is not the result of any mere customary habit of mind, but one which it makes for itself by its own spontaneous action. Such an independently conceived idea, is a form, which, when sought to be filled with exactly representing language, is a real test of its efficiency. If it does not satisfy this need, then is its inadequacy betrayed. This inadequacy will not indeed be much felt by the many,—nor even by the few, except in their more carefully elaborated ideas, where they have gone through honest mental work, peremptorily demanding exact representation of its results. With by far the majority of men,—and partially with us all,—language, instead of being, as it should be, the obsequious expression of a *previously given thought*, really determines to a great extent, how the thought itself shall shape itself. Instead of men's language being made to bend to the thought, their thought drops tired upon the crutches of their customary language,—being so wedded to it as not to feel itself a slave. With them the modes, that thought assumes, therefore, become as little varied as the few channels

of expression they are accustomed to employ. Thus it is that such persons, happily or unhappily, having really none, or but little individual action in their own minds, by which to test the faculties of language, are of course the last to find out its deficiencies. And these contented people yield the larger number of that great crowd of boasters, who are so ready with their puffy sayings about "our noble English,"—and "our grand old English." Quite otherwise however with any one, who has ever had to find in words an *exact exponent* of an idea, not conventionally suited already with some passable verbal clothing, but, as yet in its naked clearness, standing waiting for its due expression. When a man, with such a conception, already sharply cut out in his own mind, has to put it into "English;" he must have experienced, that—"noble" as its own national speakers choose to call it—its resources for any thing like accurate thought-marking, very soon comes to an end. This is so, both in respect to *verbal signs* themselves, or words, and also their *modes of connexion* in grammatical idioms; and that more especially when, as is the case, the poor language, has been, for such a time, under the "purifying"—the "refining"—the "polishing" operations of Lindley Murray, and his "pure English" scholars; who, in their zeal to drill it into what, in their ignorance of grammar, they would call "*grammatical propriety*," have only exhausted it of all its most serviceable stock of expression:—the turns, and vocabulary of the colloquial dialect. No wonder then that its expressing faculty, should be found upon trying it on by the fixed shape of some decided thought, so short of any thing like sufficiency.

And when this failing of our mother tongue has been felt so often, as I confess it has with me, in seeking more exact representation for such few conceptions, as it has been my lot to form by my own mental industry, I have not resisted the temptation,—though only yielding to pressure of *actual want*,—of resorting to such a turn of expression, as may have taxed

the few resources of the language; or else of borrowing assistance from its more colloquial element.

This however has always been within such limits, as I hope the wholesome terror of encroaching too much upon the *untried*, has kept from being pushed too far. And I am therefore in hopes, that whenever such a seeming "eccentricity," or departure into some unusual forms of writing may appear;—it will be found on better consideration to have been excusable, only an eligible sacrifice of a looser manner of speech for one more faithful to the precious interests of accurate thought;—and let me remark too, especially of *that* grace of thought, which consists in *continuity*: which, truly understood, is in composition a point, that—to speak my mind plainly—is worth the cost of making every thing else give way.

And with thus much said in preoccupation of an apprehended complaint about the language of this essay, there only remains for me to offer one more remark in explanation of the rendering adopted in it for the Scripture texts: which is, I regret, other than the one, which it would have been satisfactory to a Catholic to have been able to use,—the English translation of the Vulgate—the Douay. Notwithstanding the natural claims to respect its Catholic sanction seems to give it, the use of it had to be—though not without reluctance—abandoned as impracticable, on account of its unsuitableness in a work, addressed, as this is, to the English reader. Being, as it is, so full of Scripture quotations,—sometimes even many in a single page—where also there is not unfrequently need of a literal nicety of wording;—it would have been impossible to present them all in a form so strange to the English ear, as that which the Douay supplies; unless there had been at the same time the compensating advantage of greater exactness to the Hebrew original. But this is a merit, however, which the Douay version unfortunately cannot claim for itself. It labours under a disadvantage much greater than that of mere peculiarity of

style. It is perhaps the least of its misfortunes that it *sounds*—not like a translation of the Hebrew, but of the Latin—i. e. *a translation of a translation*. This might be forgiven. One might, I think, also pass over the occasional surprise, which its foreign words—never heard by an ordinary Englishman—present; because they are not very many. It is a greater—because more *constantly occurring*—fault, that, without any advantage of greater accuracy, but, on the contrary, *a loss* of accuracy—it generally omits the translation of the Hebrew *vau*,—usually to be rendered by “and,” which being present in the Anglican version, helps to give it the simple and archaic style that has become almost like native to the English ear.

Its chief disadvantage is one, which will to most minds amount to an insuperable impediment for copious use;—and that is, that, being forced by its own terms to adhere strictly to the Latin; it seems at times to desert the Hebrew altogether, insomuch that the English reader, if coming across them unaware, would not always know in what part of the Scripture he was. It is this last defect—of literal conformity, which has been the deciding reason for not adopting it here.

But that the Catholic reader may be more ready to excuse my desertion of the Douay version; it is as well that he should himself be enabled to appreciate the sort of trial any one would have to go through, if constrained to treat the sense of Scripture under the guise which that translation affords him. With this view I subjoin a few examples of its rendering, compared with that of the Anglican, in two opposite columns, as follows:—

Anglican Translation.

Gen. xxx. 8.

And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed, and she called his name Naphtali.

Gen. xxx. 30.

For it was little which thou hadst before I came, and it is now increased

Douay Translation.

Gen. xxx. 8.

For whom Rachel said: God *hath compared me* with my Sister, and I have prevailed: and she called him Nephtali.

Gen. xxx. 30.

Thou hadst but little before I came to thee, and now *thou art become*

unto a multitude: and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also?

Gen. xxxi. 47.

And Laban called it Jegar-Sahadutha: but Jacob called it Galeed.

Gen. xxxvii. 30.

And he returned unto his brethren, and said, The child is not, and I, whither shall I go?

Gen. xlii. 7.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan, to buy food.

Gen. xlix. 22.

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall.

Psalms iv. 4.

Stand in awe and sin not: commune with your own heart upon your bed and be still.

Psalms xvii. 15.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalms lxxviii. 15, 16.

The hill of God is as the hill of Bashan: a high hill as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in, &c.

Isaiah v. 1.

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill.

rich: and the Lord hath blessed thee at my coming. *It is reasonable therefore* that I should now provide also for my own house.

Gen. xxxi. 47.

And Laban called it the witness heap: and Jacob, the hillock of Testimony; each of them according to the propriety of his language.

Gen. xxxvii. 30.

And rending his garments he went to his brethren, and said: The boy doth not appear, and whither shall I go?

Gen. xlii. 7.

And he knew them, he spoke as it were to strangers somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessities of life.

Gen. xlix. 22.

Joseph is a growing son, a growing son, and comely to behold: the daughters run to and fro upon the wall.

[In a note is added,—

“To behold his beauty, whilst his envious brethren turned their darts against him,” &c.]

Psalms iv. 5.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Psalms xvi. 15.

But as for me I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

Psalms lxxvii. 16, 17.

The mountain of God is a fat mountain, a curdled mountain, a fat mountain. *Why suspect, ye curdled mountains?* A mountain in which God is well pleased to dwell, &c.

Isaiah v. 1.

I will sing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place.

Isaias vii. 5.

Because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee, saying.—

Isaias xviii. 2.

That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto: a nation meted out and trodden down, whose land the rivers have spoiled.

Isaias xxvii. 6.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Isaias vii. 5.

Because Syria hath taken counsel against thee *unto the evil of Ephraim* and the son of Ramelia, saying;

Isaias xviii. 2.

That sendeth ambassadors by the sea, and in vessels of bulrushes upon the waters. Go, ye swift angels, to a nation rent and torn in pieces: to a terrible people after which there is no other to a nation *expecting* and trodden under foot, whose land the rivers have spoiled.

Isaias xxvii. 6.

When *they shall rush in unto Jacob*, Israel shall blossom and bud, and they shall fill the face of the world with seed.

Perhaps this column of compared readings will be sufficient to make plain what sort of comfort a biblical student would find, if he were to tie himself to the Douay version, as the one to present his quotations in from Scripture. Imagine one's having to discuss the full meaning of Jacob's blessing to Joseph in its words—"The branches shoot over the wall" under the version—"The daughters *run to and fro upon the wall*;" with the subjoined interpretation also, about their desiring to look upon him as a handsome man! Imagine again being forced to treat the beautiful text, beginning with—"He shall cause them that come of Jacob to take root," under the version—"Where they shall rush in unto Jacob," &c.

If any one will reflect for a moment what effect upon the credit of biblical accuracy the obligation treating Scripture under such disguises, would necessarily entail; he will feel at once, that a book coming before the English public with such a condition binding it, could hardly expect to survive its submission to it.

For these reasons the use of the Douay translation in this essay was entirely laid aside, as subjecting both writer and reader to a trial, which would have been hardly fair to expect one to go through patiently. And I have in consequence

felt constrained to resort to other modes of presenting the text of Scripture, than those which, as a Catholic, I should have been glad to use. In many cases, where there might seem some advantage from a more literal rendering, I have not scrupled to help myself with the original text—though to the detriment of course, as usual, of smoothness. In other cases, where the general sense was sufficient for the purpose, I have been content to abide by the translation most familiar to the English ear, with any little alterations that might appear advisable. The Anglican translation has consequently been the one employed for the most part in the treatise, as being the only one at present possible in an English publication, until one more accurately conformed to the original Hebrew shall be provided. For the same reason the spelling of Scripture names used here, is the one conformed to English use.

And now, having made,—as I thought due,—my excuses to the Catholic reader for not adhering to our own English version, in my quotations in the essay, I must leave the doctrine it is designed to maintain, to find its due award; with a pretty firm persuasion, that if it does not provoke a better theory to take its place, it must itself eventually find some room in the Christian mind, of which the Church will be the exponent. But whatever may be the Church's final judgment upon its merits; I have no other wish than to abide by it.

F. H. L.

*Hanwell,
Feast of St. Joseph's Patronage, 1871.*

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	from Judah.	„
	If then her supposed descent from Judah has to	
	be sustained, it must be forced to rest upon the	
	two forestated grounds of inference :—	„
	(a) the <i>necessity</i> for it, in order for our	
	Lord's being of Judah :	„
	(β) the assumption that the Blessed Virgin	
	must be <i>of the same tribe as her husband</i> —	
	Joseph.	„
	Neither of which, however, is of any weight.	26
SECTION II.	For Mary's being of Judah, even if true, would	
Mary's Ju-	be of no service to our Lord's Judæan descent	„
dæanship un-	as females do not transmit genealogy; and	
serviceable.	therefore not Judæan descent for our Lord	„
	This professed object of ensuring it for Him, can	
	therefore get no aid from supposing Our Lady	
	to be of Judah	27
Article on	Nor is such a contrivance <i>needed</i> for our Lord's	
St. Joseph's	Judæanship :—	
Fathership of	As this is properly conveyed to Him by <i>St.</i>	
our Lord.	<i>Joseph</i>	21
	the only one of his parents who could do it ;—	28
	in virtue of the fact that, without him, our	
	Lord would have had <i>no right to be born</i>	„

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For birth, as the Son of man, requires—not only a cause of <i>physical being</i> , but also an <i>authorizing</i> cause, to make that being <i>legitimate</i> :	29
which can be afforded only by one <i>bearing a father's name</i> , to whom to be ascribed as son.	„
As this office is fulfilled by St. Joseph alone :	„
He therefore is the only channel, that can make his wife's Offspring completely the Son of Man, and Son of Judah.	„
The standing, therefore, of <i>Son of Judah</i> , and of the house of David, can come to Him <i>only</i> from St. Joseph.	„
And he accordingly <i>gives it Him, as husband of</i> Mary our Lord's mother :	30
Which position gives Him <i>a right to claim</i> his own wife's Offspring Jesus—as his own Son :	„
i. since the legitimacy he gives Him, is so <i>essential a part of our Lord's humanity</i> , that receiving it from St. Joseph, He may be said <i>truly to derive His being</i> from St. Joseph as His father :	„
ii. — and that, after the likeness of a <i>true generation</i> , in virtue of St. Joseph's being the one, <i>in whose name</i> He is begotten and born : which makes it legally a true generation :	„
iii.—truly <i>without fiction imputable</i> to St. Joseph—	31
(a) as being the <i>Sacramental cause</i> of His being begotten	„
(β) a cause <i>really efficient</i> in order of causation, in virtue of its being necessary to His being generated legitimately.	32
These reasons make St. Joseph a true paternal cause of our Lord's being.	35
So that he, being father to Him, our Lord gets from him the position of <i>Son of Man</i> ,—child of Judah,—heir of the house of David.	„

This perfect fulfilment by St. Joseph of our Lord's Judæanship, makes it quite bootless for any one to try to prove Mary of the tribe of Judah for that purpose. . . . 35

SECTION III. Which, even too, if it were needed, *could not be proved* from the only one fact, which its supporters have been able to adduce for it,— . . . ,”
 Mary's Judæan tribeship not deducible from that of her husband, of her being married to a man of Judah : . . . 36
 which they assign as sufficient evidence of her Judæanship, without any attempt at substantiating its sufficiency. . . . ,”
 This is therefore left to rest merely upon an arbitrary hypothesis, that persons of *different tribes* could not intermarry, . . . 37
 Which is, however, *quite untrue*— . . . 38

(a) even for those *early times* of the Hebrew Commonwealth, when *there existed tribes* proper, to be forbidden : . . . ,”
 (β) still more for the *more modern time*, to which it is attempted to be applied, of Joseph and Mary : . . . 40

when there were *no tribes* proper except one—that of Judah—still existing. . . . ,”
 Being therefore untrue, this idea of non-intercourse cannot help to establish our Lady's being of the same tribe as her husband. . . . ,”

SECTION IV. Besides this, her being of Judah, is *devoid of any Scriptural statement* to bear it out, from the Gospels :— . . . ,”
 which positively *avoid giving any encouragement* to such an idea, in all the ways, in which Scripture can manifest its discouraging intention. . . . 41

Instead of—what there ought to be for such an idea—an *expectation* of the female side as the genealogical channel: and a forthcoming genealogy *to suit*;—*no such expectation* existed,—no such *genealogy* is found. . . . 42

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Article on the genealogy in St. Luke's Gospel.	
For want of which, the supporters of the theory, have been driven to pretend, that <i>the one St. Luke gives of St. Joseph</i> , was meant by him to be that of Mary.	45
Which gratuitous fiction is a violation of grammar, and of the evident sense of words.	47
 SECTION V. Summary of the foregoing refuting arguments.	
Such a pretence cannot then obscure the right of the genealogy in St. Luke from being—like that in St. Matthew—of St. Joseph only. . . .	55
St. Joseph, therefore, is the only one, to whom Scripture attributes <i>the proper qualifying capacity</i> for giving Judæanship to our Lord.	”
This manifest intention of attributing all our Lord's Genealogical descent to His father St. Joseph, quite displaces the idea of its wishing to represent Mary His mother as being the channel of it.	”
This conclusion leaves Scripture's uniform disapproval unaltered: so that Scripture cannot be abused to the purpose of making our Lord's Judæanship to depend upon Mary His mother. . . .	56
This end being perfectly fulfilled by St. Joseph His father, takes away all serviceableness from such an aim.	”
Having therefore no merit of its own, the persuasion of our Lady's being of the tribe of Judah, may be without scruple barred from standing in the way of any doctrine, that has something to say for itself.	”
And such is our doctrine of our Lady's descent from Ephraim.	”
Which will be accordingly the object of our proof in the following argument from Scripture. . . .	”

PART SECOND.

PROOF OF THE DOCTRINE OF THE EPHRAIM- ITE DESCENT OF OUR LORD'S MOTHER, FROM SCRIPTURE—

IN TWO PROPOSITIONS :—

- I. SHOWING THAT THE PROGENITORSHIP OF
THE MESSIAH WAS DIVIDED INTO ITS
TWO PARTS, PATERNAL AND MATERNAL,
BETWEEN THE TWO LINES OF JUDAH AND
EPHRAIM.
- II. THAT THESE TWO LINES OF JUDAH AND
EPHRAIM COALESCED IN THE PERSONS
OF JOSEPH AND MARY, FOR THE PRO-
DUCTION OF THE MESSIAH.

In which is given a detailed exposition of the
Scripture doctrine of the Incarnation, as
being the main point in the Heavenly
Marriage between Jehovah and Israel His
elect: in which Mary the Virgin is the
representative functionary of Israel "the
Virgin," spoken of by the prophet Isaiah,
as the one who should "conceive and bear
a son," "Immanuel."

Chapter I.
Outline of
Scriptural
proof of Our
Lady's
Ephraimite
descent.

The Scriptural proofs of our doctrine of the
Blessed Virgin Mary's Ephraimite descent, con-
sist in the indications, which the Scripture affords
of an intended Ephraimite descent by the *mother's*
side for Israel's seed—the Messiah :—

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SECTION I. Its antecedent fitness of such descent for her as mother of the First- born.	
as is itself fitting He should have: in accordance with a Theological requirement in Him, as having to be what Ephraim alone could make him to be to the people Israel — <i>the representative by Birthright of the first Adam.</i>	59
This character of Birthright Representative is denoted in the <i>firstborn character</i> of His Scripture types, showing the atoning Victim of mankind was to be their Firstborn Son :	„
and therefore to come from the family, by whom the Primogeniture or Firstborn dignity was, for that purpose, borne in trust ;	60
which is the family of Ephraim :	„
conveyed through the only channel open for transmitting it in His immediate parentage, the female one of the Blessed Virgin Mary.	„
SECTION II. The two pro- positions con- stituting the Scriptural proof.	
This Theological economy, requiring Ephraim- ite origin for the Anointed Victim, who takes away the sins of the world, will enable us better to appreciate the force of its <i>Scriptural indi- cations:</i>	61
which are those, in which Ephraim is marked as predestined to have the <i>maternal portion</i> in His origin.	„
This is seen in the <i>maternal character</i> always attending it, in co-ordination with Judah's paternal character.	„
This doctrine is elucidated by the proof of two primary propositions :—	
I. That the Paternity or “genealogy,” and the Maternity with the Primogeniture of the Messiah, were divided between Judah and Ephraim.	„
II. That these two tribes—Judah and Ephraim—coalesced to produce the Messiah.	62
These two propositions are treated in two separate divisions of the argument, A and B.	„

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DIVISION A. Of the facts, which these two propositions	
Chapter E. state—the first, which is that of the <i>partition of</i>	
Proof of the <i>the Progenitorship</i> into its two parts—paternal and	
first of the two main proposi- maternal—between Judah and the line of Ephraim,	
tions.	
happened as early as Jacob's time ; . . .	63
on the first opportunity occurring since the	
time of Abraham :—which was the <i>division</i>	
of the Patriarchal <i>wifeship</i> between the two	
free wives of Jacob—Leah and Rachel. . . .	64
This occasioned the impartment of the paternal	
office—that of the <i>genealogy</i> —to Judah ; and the	
<i>Primogeniture</i> to Ephraim,	65
as is expressed in Scripture, 1 Chron. v. 1, 2,	
&c., about Reuben's loss of the Birthright	
to the " sons of Joseph."	"
This left the Primogeniture entrusted to Rachel's	66
son :—	
Whose by rights it <i>ought to be</i> ,—in virtue of	
Rachel's first place in Jacob's intention.	
Accordingly, the Birthright was vested in Joseph's	
family ; in the youngest born <i>Ephraim</i> , accord-	
ing to a well-known manner of Divine appoint-	
ment.	"
So that Ephraim is the seat of the name	
" Israel ;" the receiver of the Birthright	
Son's " double portion."	67
the idea of which is conveyed in the expres-	
sion, so commonly used, of Israel being	
" God's inheritance."	68
This Birthright title, which is indispensable for	
Christ, the true Ephraim ;	69
He therefore has to receive from the <i>actual</i>	
<i>Ephraim</i> tracing from Rachel, to whom it	
was entrusted ;	"
through the only channel open for its passage,	
—the female parent of our Lord,—the	
Blessed Virgin Mary.	70
The possession of this Birthright-holding privi-	
lege in Rachel's line, is also well evinced in . . .	"

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Scriptural evidences, abounding to the Ephraimite line, of its possessing the destiny to the <i>mother's share</i> in the parental office, such as,—	
i. The <i>worthiness</i> of Rachel for the maternal source of the Messiah as “the wife” of Jacob.	70
ii. The marks in her line of being “ <i>the fruitful one</i> ,” or who should have “the fruit of the womb,”	”
(a.) as the <i>names</i> of its individuals “Joseph,”—“Increase”	71
“Ephraim,”—“Double Fruit” “Nun,”—“Progeny.”	
(b.) and also the <i>characteristics</i> of the individuals of her line, Joseph—Ephraim,—and Joshua.	”
 DIVISION B. The second of the two main propositions on the coalition of Judah and Israel for the production of the Messiah.	
The <i>coalition of both houses</i> of Judah and Ephraim in the production of the Messiah—	73
had been <i>prefigured</i> in	”
1. the <i>connexion of the individuals</i> of both tribes:—as	”
i. Joseph rescued from the pit by Judah	”
ii. Joshua and Caleb spying out the land of Canaan.	74
2. The <i>co-ordination of the two tribes in importance</i>	”
i. during the time of <i>Judges</i>	”
ii. during that of <i>Kings</i>	75
iii. after the loss of tribeship	76
 CHAPTER II. Its prefiguration.	
After Ephraim's loss of tribeship, the joint predestination of Ephraim to coalesce with Judah, future predestination of the Messiah <i>is shown in the prophets</i> : as—	77
i. Ezekiel's vision of the two staves;—	”
ii. the <i>conjunction of names</i> , in the word Bethlehem-Ephratah.	81

The certainty of Ephraim's partnership with Judah in the Messiah's advent, is not to be invalidated on account of the threatened destruction of the entire people of Ephraim: 82

any more, than the same kind of threat took away the hope for that of Judah. „

This hope, remaining therefore to Ephraim unimpaired by the threat—though real,—leaves a really verifiable value to any prophecies, which attribute a Messianic interest to its people, as will be shown to be the fact in a great multitude of places, when rightly interpreted. . . . 83

Chapter III. In developing, however, the sense of these prophecies, there is need of some interpreting principle, in order that we may not be confounded by certain apparent incongruities, arising from their having a mixture together of two seemingly discordant classes of ideas, which one might take as too distant to be joined;—i.e. the idea of the *small body* of ancient Israel being made the subject of a *universal glory*, such as the whole Catholic Church alone can expect. . . . 84

Exemplified from Isaiah (ii.—iv.) the punishment of ancient Jerusalem. . . . „

SECTION II. Of which places, and the like, the understanding calls for some interpreting key. . . . 89
The explaining principle being that of a soundly applied mystical sense.
This interpreting light,—without pretending it to be completely clearing,—is to be found in the true use of the mystical sense;—i.e. “a sense, in which there is attributed to a thing under *its present name*, all that the same thing *can ever become*, or is *pregnant with*, by virtue of its own *continuously lasting being*, when transmuted into a new order of existence.” . . . 90

As when Jerusalem, destroyed by Nebuchadnezzar, has attributed to it the glory of being hereafter for ever “a praise in the earth.” . . . „

This is further exemplified in the passage about Ephraim's enjoying, when peacefully reunited with Judah under "the rod of Jesse," joint empire with it over the Philistines, &c. 90

In this prophecy, the sense of the name Ephraim, in so far as the first Hebrew condition of the people does not satisfy the prediction made about it, must be sought for in the transubstantiated state of its being, under the dispensation of the Catholic Church. 94

So also in the sense of the words,—
"Jacob,"—"House of Jacob,"—"David,"—
"Israel,"—"Adam,"—"Eve,"—&c., &c. 97
This principle of interpretation is to be applied to such texts, as that about Ephraim and Judah using the Philistines and Moab for service. "

SECTION III. Nor is this principle of interpretation to be ousted by the idea about the modern Jews being the Israel of "unfulfilled prophecy;" as the Jew-restorers fanatically maintain.

Application of the true mystical sense to the word "Israel"—in opposition to the Jew-restoring Theory,—as being that of the Christian Israel,—the Catholic Church.

For the Jews are not the prophecy-verifying Israel : 98
which is now to be found only in the Apostolic Church. 99

As is conformed to the sense of New Testament in Matt. i.; Luke i. 31 : Romans ix. 7—26 ; Gal. vi. 16 ; Apoc. xxi. 11 ; Matt. xix. 107

When applied to the Old Testament, this presents us with a notion of Israel as being the continuous body of the faithful : so that new Israel,—the Catholic Church,—verifies the prophecies made to the old Israel.— 109

SECTION IV. Not, at the same time, without admitting the *Elder* Israel to have its share in the verifying work :— 111

The Christian Israel not exclusive of early work :—

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Hébrew Israel in fulfilling Prophecy.	as may be illustrated by Isaiah's declaration about "seed," and "seed's seed;" . . . 111 which is to be understood upon the principle that Messianic action is <i>preparative</i> and also <i>developing</i> 112
	Nor is this conjunction of the fore-Christ and the after-Christ verification, to be prejudiced by the fact of the prophets omitting, as they do, the indication of the jointing mark between both periods; which is from the force of <i>mental per- spective</i> "
	This principle of a continuous Israel, if applied to the interpretation of Scripture, will serve to give more light to the doctrine, that the true Israel for fulfilling prophecy is the whole body of God's people, from the beginning of their first formation to end of time, and beyond. . . . 116
Chapter XX. Ephraim's part in the espousal by Jehovah of Israel, in view of the Incar- nation.	Under this principle of the undying body of the faithful as the prophecy-fulfilling Israel, the share, which the prophecies witness for Ephraim to have, in producing the Messiah, is that OF HOLDING THE FEMALE PART IN THE INCARNA- TIONAL MARRIAGE:— 118 carrying out the predestined standing of Israel as <i>betrothed in marriage</i> to Jehovah. " This betrothed state of Israel is proved from Ezekiel xv. 13; Jeremiah ii. 1, &c. Ezekiel xxiii. 1, &c.— " In which places, the figurative language em- ployed must not interfere with the reality of the intended Marriage:— 121 any more than the same language does with the sense of the parables. " Still more literally is the same betrothal state of Israel shown from Jer. iii. 14; xxxi. 32; Joel i. 8; Isaiah iv., &c. 122 concerning "the bridegroom" the "bridegroom's gifts,"—"the wife," her "children," her "divorcement."— . . . 124

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all leading to the assurance for reinstated Israel, of a Messianic progeny.	124
The right to which in Israel, as really "wife," takes for its officially transmitting channel the one tribe of Ephraim ;	125
by virtue of a common law,—that what is attributed to an entire body generally must nevertheless be realized <i>through a special functionary</i>	126
The same necessity explains how the Divine marriage, though intended to embrace <i>all Israel</i> , should have for its <i>special organ</i> , the <i>single tribe</i> of Ephraim.—	"
Chapter V. Ephraim's special female interest in the Divine Marriage of Israel.	
This principle of Ephraim's being the chosen female-like faculty for carrying Israel's great honour of the Divine Marriage, will aid us in understanding the prophetic utterances within the space of about 200 years to Israel—	
SECTION I. The previous Repudiation of Israel.	
concerning Ephraim's interest in the fruit of the Messianic Marriage.	127
In which they point forward to a "Branch" of Judah and Israel, coming to them in a reign of peace ;—after restoration in their own covenant land—to the espoused condition ; from which they had been first repudiated.	"
The Repudiation, which they underwent in return for their iniquities,—considered according to their marriage-violating character,—is described by the same prophets who denounce the sin itself.—	
Jer. ii. 13, 22 ; vii. 24 ; Micah vi. 26 ; Hosea, ii., iv., viii., &c.	129
Their treatment of this sin is in harmony with their own uniform mode of considering the covenant made under Moses, by Jehovah, with the people : from which all defection is reputed "adultery," "whoredom," and the like ;	

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because the bond broken was that of the marriage tie, to be visited by the proper punishment of repudiation :	131
which being in a true sense irrevocable,	134
is to be realized in their being <i>deprived of their existence as a Tribe, or Nation</i> —	137
through the hand of Jehovah Himself.	139
This dispeopling was the mode in which the threatened repudiating divorce from the Covenant state was to be worked out.	140
SECTION II. Which, effectual as it was in its divorcing	
The Repudia- action, was nevertheless not to be so utter in	
tion of Israel its sweeping consequences, as to falsify the	
not to annul nuptial decree, of bringing out from the divorced	
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intention. alliance with Jehovah :—	141
As, consistently with the repudiation, the same Prophets, Hosea, Isaiah, Habakkuk, &c. (by whom the repudiation was denounced), do at the same time, declare, should still be verified by “the Branch” coming from them though divorced.	”
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The Marriage with the seemingly discordant determination of	
intention to find its realiza- their repudiation was to be brought about through	
tion,—in spite the service of an elected few, taken out of the	
of the divorce, rejected mass of the divorced people, called the	
—through means of an “Remnant” “the Remnant of Israel”—“the	
Israelite Rem- Remnant of Jacob :”—	145
nant, very small and de- Who, according to a merciful decree, should, in order to provide the human source of the promised Seed, be specially spared from the consumption to be caused by the Assyrian and other depopulations.—	
pressed. For sweeping as they are usually described, they were not so to “make a full end of” them, as not to leave out of them,—in view of the promised Seed,—a few to stand as a continuing Posterity.	146

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This Remnant, which now lay dispersed in various countries ;—	
<i>a.</i> The Holy Land itself,—	148
<i>b.</i> Babylonia,—	149
<i>c.</i> Egypt,—	”
<i>d.</i> Ethiopia,—	151
<i>e.</i> Persia and Media ;—	”
where they were expiating their sins in banishment ;—	”
(ever afterwards to have during the Church’s earthly career to the end of time, a continuing representative of itself as Remnant) — .	152
was to be very small in number,	”
like relics of hair,—	”
gleanings of corn after harvest,—	153
of grapes after the vintage :	”
consisting of an afflicted and depressed people. .	154
the wine-dressers and husbandmen ;	”
who in their more holy portion feeding on “butter and honey,”	155
were fitly personated in the Firstborn of the poor Himself, the Virgin-born Immanuel. . .	”
This Remnant, then, with Ephraim, was the material for working out the Marriage purpose, by virtue of the Holy Seed within it,—which was as “a blessing in the cluster ;” whose piety, probity, meekness, and faithfulness, &c., were the qualities, for the sake of which destruction should pass over them, leaving them unhurt. .	158
These exempted ones being endued, in reward for their holiness, with a force superior to their adversaries, should, in their power for increase, arrive ultimately at supremacy, irresistible dominion, possession of enemies’ territory, subjugation of men to their own law.	159
These high destinies centre upon the Remnant of Israel with Ephraim included, only as being the true predestined organ for effecting the Divine Marriage purpose in which they should be made the Mother of the Messiah,	161

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SECTION IV. to the exclusion from any Messianic office of The Remnant's the modern Jews :	161
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exclusive of For they, being justly rejected according to Scrip- the modern ture for their Antichristian impiety,—	164
Jews. cannot therefore take away the honour of being God's instrument from the chosen Remnant of promise.	165
SECTION V. This Remnant therefore, either in themselves, The various or their succeeding representatives, remain the phases in the true heirs of the whole Divine Blessing in the sense of this betrothing action, to be revealed along the course elect Marriage- of "the great day"—"the day of the Lord :"—	166
realizing Rem- the length of which, including as it does, nant. the whole season of the Revelational Period, from the earliest Jewish times onward to eternity ;—	"
requires a commensurably unrestricted reach of meaning, in the idea of the espoused Remnant race, in whom it is to be un- folded ;	168
They comprise therefore <i>all the successive</i> <i>line of people</i> , who are ever called God's Church.—	169
a. The literal <i>Jewish</i> Remnant	"
b. The <i>great Offspring</i> of the Jewish Remnant—the Messiah Himself.	"
c. The Jewish Remnant's <i>Inheritor</i> , the Christian Church, continuing its Rem- nant character.	"
d. The <i>finally-sifted</i> Remnant, coming from them of <i>the Elect</i> in the Church Triumphant.	"
Chapter VII. Being then so entirely comprehensive of the The Elect true people of God, in all its definable phases ; Remnant's this Marriage-fulfilling Remnant, was, according Marriage-real- to the fore-captivity Prophets, to enter anew izing career upon its Marriage-fulfilling course, by returning through Ephraim. from its divorced state of 70 years' captivity, SECTION I. through the merciful purpose of God :—	170
Their return	

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from captivity in order to that end.	Who, in this intention of receiving them back into His favour, was determined, after a 70 years' purgation, to gather them; so that they might, in the interest of their Messianic destiny as God's people, return to their country, to their own fold, increase, have joy and prosperity, 171 more gloriously even than after the Egyptian bondage, 172 which is assured to them in Divine testimonies. 174 In order to this benefit of Messianic Restora- tion being effected, they were,—by way of being prepared for it,—to be first rendered worthy of it, 175 by an effectual conversion: which was to be brought about through the means of Missionary "Hunters" and "Fishers;" " whose outward aid, which the interior power of the Spirit would render effi- cacious, " would make them repent, " to the effect of their throwing away all their false confidence in heathen assistance: " so that they of Ephraim would then resort to Jehovah praying for grace " upon the house of Joseph. 176 This conversion would act as the completing requisite for their Messianic Restoration. " For in return for it, God would lend a gracious ear to their petition for mercy: 177 which therefore should win from Him the decree for their Restoration to be made, " pregnant with its great spouse-like privilege of bringing forth the Messiah, " SECTION II. Which is now set in prospect before them as The Jews re- the true Messiah-producing Remnant. 178 turn from cap- tivity to be pregnant with an Ephraim- Judah produc- It was with this grand destiny in view, that the betrothed Remnant of Blessing— comprising Ephraim as an element— "

• tion of th
Messiah.

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had guaranteed to them in promise as the first
step of their Restoration, the return from their
divorcing captivity,— 179
with all the other accompaniments of Messianic
Restoration, as—

- a.* the freshening of their prosperity, „
- b.* Liberation from oppressors,— 180
- c.* increase,— „
- d.* gladness, „

All which are but the more proximate features
of the interminable Messianic era of Restora-
tion :—

as comes out in its features,—

- a.* the people's union with God,— „
- b.* their enjoyment of the Divine guidance,— „
- c.* satisfying content, &c. 181
- d.* abundance,— „
- e.* new covenant of inward law, „

All these ensuings of the Return, in which
Ephraim was to participate,—how really trace-
able they are to the coming Messiah, is seen
notably in the marks which accompany it :—

- mention of David their King,— 182
- the national origin of their ruler. „

And yet all this brilliant promise of the Messiah
is entirely identified with the interest of “ the
Virgin Israel,” and particularly that of Ephraim :

as comes out in the prophecy made to the
“ Virgin Israel ” and Ephraim of the Messiah
with that “ a woman shall compass a man.”

This then sets forth Ephraim as being the
effectuating organ of Israel in its capacity of the
Spouse of Jehovah, 183
in its having to produce a child, who shall be
Child of God and Man ;

This Child therefore, coming through the Incar-
nation, shows Ephraim the wife to be destined
to the wife-like privilege, fulfilling the betrothal
purpose of bringing forth the Messiah, as His
mother.

Such is the abridged view of Israel's production of the Messiah, as contained in the Prophets before the Babylonian Captivity.

Chapter VII.

Appended Biblical illustration of an important point, which the argument of Essay employs, of the Messianic era's taking for its commencement the time of the Return from Babylon in the body of the Remnant people of Judah and Ephraim.

[In this description, the point, which is so important for proving the really prophesied certainty of Ephraim's destined part in the Messiah,—consisting in the Prophet's uniform identification of the Messianic period, with the period, which Ephraim was so undoubtedly concerned in introducing—the Restoration of Israel from the 70 years' captivity—is further illustrated by an appended example from the last 27 chapters of Isaiah under their naturally self-divided portions of 9 chapters each :—

40th to 48th		185
49th to 57th		188
58th to 66th		191

These examples showing that the Messianic period, with which Ephraim was so concerned equally with Judah,—was the era of the Restoration ;—serves to give additional light to the important point, our argument uses,—that the destiny of Ephraim, in whom Israel's wifeship resided, of having accordingly the Mother's part in bringing the Messiah into the world, upon the Return of Israel's Remnant from the Captivity, was really never absent from the doctrine of the fore-captivity Prophets.] 194

Chapter VIII.

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PART THIRD.

THE FOREGOING CONCLUSION OF THE MOTHER-
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I.—RACHEL THE MOTHER;—

II.—JOSEPH, SON OF ISRAEL;—

III.—EPHRAIM, THE RECIPIENT OF THE
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EPHRAIM, THE RECIPIENT OF THE ISRAELITE PRIMOGENITURE, AN ANCESTOR OF THE BLESSED VIRGIN MARY.

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1. as concentrating in himself, as <i>succeeding Son</i> , the force of all the evidences that his father Joseph and grandmother Rachel possessed ;—		„

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2. as being <i>expressly adopted</i> to the position of Birthright Son ;— . . .	456
3. as having <i>his genealogy marked</i> by signs which the Divine economy is used to give a destination for an elect posterity.	457
II. in <i>his tribe</i> :	461
according to signs which have been already given in Part II. of this essay, explaining <i>Ephraim's share in the Divine marriage</i> of Jehovah with Israel.	„
which can only be by bringing forth the Mother of the Messiah—The Blessed Virgin Mary.	„

These evidences of Ephraim's destiny for mothership are given by each person in the line of Ephraim :—Rachel as wife ;—Joseph as Birthright Son ;—and Ephraim himself as adopted to the succession of his father's hope. „

CONCLUSION OF PART III.

These are *special evidences* of Progenitorship serving to illustrate the main argument taken from the Marriage covenant of Jehovah with Israel : which is shown in Part II. to have taken the people of Ephraim for its executive organ, in whom the earthly side of the Marriage is represented. 462

CONCLUSION OF THE ENTIRE TREATISE.

Thus the "Firstborn" tribe of Ephraim *must supply the female person*, the Blessed Virgin Mary, in whom God's heaven and earth-uniting purpose is accomplished, of producing the Firstborn Son of God and man in the Incarnation : . . . 463
 so that the Divine Child, Jesus, being thus man's Firstborn and Prince, comes into human society already constituted as the Anointed one, to whom all mankind have naturally a right to look for their reinstatement in all human good. . . . „

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PART FIRST.

INTRODUCTORY ESSAY TO EXPLAIN THE DOCTRINE OF THE
BLESSED VIRGIN MARY'S DESCENT FROM EPHRAIM, AS TO ITS
ORIGIN,—SCOPE,—THEOLOGICAL BEARINGS,—AND CONTROVER-
SIAL EXIGENCIES.

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CHAPTER I.

INTRODUCTORY.

SECTION I.—ORIGIN OF THE DOCTRINE.

ACCUSTOMED, as the reader no doubt is, to the name of Judah, as being the tribe of the Blessed Virgin—when the attempt, which this treatise offers, to trace her descent from another tribe—that of Ephraim, shall come to his notice for the first time; he will naturally seek to know what motive there could be for putting forth an idea so new, and perhaps to him so startling. That it is new may indeed as well be admitted at once; but I would at the same time, beg of him to dismiss from his mind the thought of any ulterior purpose to be served by it, as having motivated the writer to the taking of it up. This was, on the contrary, the simple result of an inquisitive observation of certain as yet unexplained phenomena, which the Scriptures present concerning the house of Joseph, the son of Jacob. His house, as any one may know, occupies in Scripture a space and consideration, which that allotted to any other personages does not exceed. Its extent is from the beginning of the twelve tribes' existence until the end of the sacred history. In the Patriarchal times,—in the ascent from Egypt,—through the era of the Judges and the Kings, its concerns are at least on a par with that of its fellow-tribe Judah: and in the Prophet's exhortations to trust in the

That the purpose this work has, of proving our Lady's descent from the tribe of Ephraim, originated in a motive, not more unworthy than a wish to trace the drift of the rich field of as yet unresolved Scriptural phenomena, respecting the house of Joseph,

coming Covenant, they are equally addressed with them :— even after the time, when they are usually supposed to have been all in captivity. One side of the whole body of Scripture may be said to be constituted of a literature devoted to the concerns of Joseph's people.

But whatever divine destiny that history may have been pregnant with, it has not hitherto received any such established exposition, as challenges for itself the merit of giving an important issue in the Messianic interests to the people it treats of. That after being carried into captivity, they became lost, so remaining still ;—is at least the popular, though now not the universal account of their after-lot ; a view which only presents them to the Scripture student, a melancholy spectacle, as a people, who, though the coming Messiah was in promise so deeply pledged to them, had in the end no part in Him. Nor has a Messianic value for their Old Testament interests found any vindicating care from Theology : so that it may, I think, without scruple be affirmed, that authoritative interpretation has left their destiny in Christ to speculation, a yet unappropriated field.

Unattached, however, as it is to any Messianic doctrine, the features, with which it is replete, which, hitherto employed only in furnishing out theories for— could not well pass overlooked ; being, as they are, so striking. For these have made it so excellent a magazine of stuff for furnishing religious theories with, that views of that sort, having to be maintained from time to time, have naturally enough obliged its ample stores to stand a pretty frequent traffic, at the hands of those, whom such speculations had for their respective votaries.

the Jews, The Jews, for instance (as every student of the Incarnation may remember to have learned), have made use of the Scripture lessons about Joseph's people, to maintain that, besides the Messiah that the tribe of Judah gave birth to, or the Messiah Ben-Judah, *another was to spring from that of Ephraim* ; who on that account is called by them Messiah Ben-Joseph : who is to be one Nehemias, the Son of Husiel of the tribe of Ephraim ; appearing at the end of time, on a season of the Israelites' history, when they shall be suffering a

cruel persecution from the hand of an alien king, Armillus, whose kingdom, which is called, that of *Edoin*, seems to be taken by the Jewish interpreters to signify somehow, the Christian, or else the Roman power. This Prince, who is Antichrist, is represented as the fruit of some base union, a monstrous creature, twelve cubits in height—of the utmost impiety; who, in his hatred of the faith of Israel, will persecute the Jews, wherever they are found—scattered in the different towns and cities of the world; holding them captive, and inflicting on them great miseries. It is this state of calamity to which is applied the description in Dan. xii. 1, of “a time of trouble, such as never was, since there was a nation, to that same time;” and also that of Zechariah¹, of “the day of Jehovah,” when “the spoil of Jerusalem shall be divided in the midst of her, and all nations are gathered against them to battle, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.”

When these things are being done through the cruelty of Armillus, then will be the time for the epoch of Nehemiah—the Messiah Ben-Joseph, to whom is applied the character of Malachi’s angel, Elias, going before the coming of the great and dreadful day of Jehovah, to “turn the heart of the fathers to the children, and the heart of the children to the fathers.” He is also one of those four described in Zechariah’s vision as “the Carpenters,” who were to drive off the Gentiles from the liberties of Jerusalem.

This same personage then, taking to his aid some of his own nation—those of the tribe of Ephraim, and Manasseh and Benjamin—some of Gad, and a few others, will wage war against Armillus, the Antichrist; which war is that which is called “the battle of Gog and Magog.” In this war Armillus will slay the Messiah Ben-Joseph; to whose death is commonly applied that of Zechariah²,—“They shall look upon me, whom they have pierced, and shall mourn for him, as one mourneth for an only son,” &c.

¹ xiv. 1, 2.² xii. 10.

His death, lamentable as it is, will nevertheless be followed by events, in which the Messiah Ben-Judah appearing shall slay the tyrannizing Armillus, and raise up the Messiah Ben-Joseph to life: to which event is applied by the Jews the text of Ezekiel³ about God's vengeance. Then, bringing his people to Jerusalem, he shall inaugurate an era of felicity, such as is so glowingly described by the prophets. Out of the material afforded by this story, or at least some features of it, the modern Jews, in their controversies with the Christians, are accustomed to allege, that Our Lord was only the Messiah Ben-Joseph, of the tribe of Ephraim, not the true Messiah, Ben-Judah, whom the faithful should look for, as the one that is to lead them to glory. Such in the main, without its attendant varieties, is one of the Jewish versions of the Ephraimite Messiah: which whatever may be thought of its intrinsic merit, must at all events have been founded on other grounds, than those, to which it is attributed by our Christian controversialists: who, not knowing what to think about the connexion of the Messiah with the tribe of Ephraim—led merely by their own random conjectures—have contented themselves with saying, as a way of relieving themselves from obscurities, that all the story of an Ephraimite Messiah was nothing better than a Jewish invention, expressly got up, to reconcile the disagreements which the text in Zech. xii. 14, about “looking upon me whom they had pierced” presented to the Jewish mind of a vanquished Messiah. This sense-disputed passage, though the alleged Messiah Ben-Joseph has so frequently been introduced by the Jews to interpret it, we may be allowed to doubt as having been the first source to them of the idea: which does not need for its explanation any such unworthy imputation, as what the text is made by Christian controversialists a pretence for bringing against them; being perfectly intelligible of itself, as being merely the distorted outgrowth of a true ancient tradition, akin to the prophetic current of the Old Testament; in which, we find so eminent a Messianic honour, assigned to the line of Joseph and Ephraim.

the Mormons, Another set of religionists, very different from

³ xv. 14.

the Jews,—the Mormons, or rather I should say the author of the so-called Book of Mormon, a man, whoever he was, very far from unlearned,—evidently found sufficient material in Scripture about the hopes of Joseph's house, to start him in the idea of building a theory for their verification: which he does in a story of a supposed migration of the lost tribes over to the northern parts of America, where they still existed, leaving behind them, as a record, the now celebrated metal plates; which Joseph Smith finding, as he said, gave himself out, as a true descendant of that house, and also as the true Messiah; receiving in himself all the power, and commission of the first Messiah, who had arisen from the other house of Judah.

Joseph Smith's inheritance, by birth, of the mission and promises of the Hebrew Joseph, and his Ephraimite descendants is a matter, the belief of which is cherished by the votaries of the Mormon religion: as is expressed, for example, in the following verses of a Mormon hymn from "The True Latter Day Saints' Herald," Plano, Illinois, U.S.A., called the "Latter Day Work," by Matilda Roger.

"I love our martyr'd Prophet," is often on my tongue;
I'm not ashamed to own it, ten thousand souls among;
He was a noble spirit, of Joseph's royal blood,
And by Divine commandment, a Seer on earth he stood.

What glorious hidden treasure, he open'd to our sight!
What words of lasting pleasure by him were brought to light;
Old Lehi's buried record, which in oblivion slept,
And sacred is the history, upon its pages kept.

'Tis call'd the Book of Mormon, a priceless boon on earth,
A mine of matchless wisdom, a gem of purest worth,
Within its long lost covers, our Saviour's words we find,
With many a promised blessing, to elevate mankind.

* * * * *

Upon the hill Cumorah, that ancient Nephite wept,
Alone in bitter sorrow, he mourn'd for them that slept,
And pray'd the Heavenly Father, He would with sovereign care,
Protect from every evil, the plates concealed there.

Not all the high-born monarchs, in earthly power array'd,
Could have reveal'd the wonders, within that mountain laid;
No human skill had power these relics to survey,
'Till God's appointed hour, in this the latter day.

From heaven, His throne of glory, the Lord to Joseph spoke,
 Dispersed the clouds of darkness, his earthly fetters broke :
 He show'd to him the history of *Ephraim's fallen race*,
 And bade him to remove it from that long resting-place.

* * * * *

No more shall Judah's children be pointed at with scorn,
 Nor sink beneath the burden which they so long have borne ;
 No more a hiss and byword where they may chance to roam ;
 The Gentile power has ended, that day is past and gone.

The Jews no longer tarry, they now are going forth :
 The lost ten tribes of Israel will sally from the north ;
 Jerusalem shall flourish, in ancient beauty rare,
 And Christ, their true Messiah, shall plant His footsteps there.

Those who laugh at the Mormon mode of justifying the divine records concerning Joseph and Ephraim, will at least have to confess, that the void, it pretends to fill, is not as yet occupied by any better owner.

and the Millenarians, Besides these, another set of expositors, more respectable than either,—though I think hardly more reasonable,—the *Millenarians*, and certain enthusiastic votaries of Jewish conversion and restoration, have made the prophetic passages of Isaiah, Jeremiah, Ezekiel, and Zechariah, a very fruitful field for raising aspirations for some future reunion of the Jewish brethren to their own land in Palestine, associated somehow or other also with their adoption of the Christian faith. This view they advocate in Sermons, Essays, and in platform harangues ; and upon the strength of it, are able to raise a great amount of enthusiasm, and large subscriptions ; to lift along the cause of the supposed divinely-predicted consummation. But that consummation, as the passages about Israel's prosperity predict, was in the Prophet's intention, to find itself realized at the same time, with that, which pertains to Judah ; which was in the Messiah, whom they forewent : whose Church too, in its course onward, to the end of time, yields in a sublimed form, the realization of whatever else the letter of Scripture gives, of promises to the two tribes. They must therefore have been already either actually, or virtually fulfilled, in that great fulfilment of the old Covenant dispensation, which is Christ Himself. To expect any such worldly, and really retrograde verification, as they promise the Jews,—

and what indeed the Jews themselves build upon,—is in violation of every intention of the preparative law. But whatever may be said of the *soundness* of this Millenarian comment; it at least respects a wide expanse of Scripture, that deserves to find a worthy interpretation.

I would not omit to mention, one more example, that of a book by J. Wilson, called, “Our Israelitish Origin,” consisting of “Lectures on Ancient Israel, and the Israelitish Origin of the Modern Nations of Europe,” in which object, the Author seems to have found enough unoccupied ground, in the predicted destiny of Joseph’s race, as to lead him to maintain that the *English* and other European Nations must be the legitimate descendants, divinely intended to realize it.

That my reader may not think this assertion a joke, I will cite from the author’s preface to the second edition his statement of his own doctrine. “The following lectures,” he writes, “are intended to prove that the God of Abraham, Isaac, and Jacob, who is verily a God of truth, is fulfilling His word with regard to the multitudinous seed—the many nations to come, of the house of Ephraim, and that as truly as He has accomplished His promise, in giving the One Seed, Christ, to come of the house of Judah. These nations have, from the beginning, been in a state of training, for their high, and important destiny, that of showing forth the praise of Jehovah, who is the God of Nature, and of Providence, as well as of Redemption, and whose wondrous wisdom is manifest to all.”

“The author holds, with many modern students of prophecy, that the prophecies must be fulfilled literally; and that Judah must mean the literal Judah, and Israel mean the literal Israel. At the same time, he agrees with those, who apply to these Christian nations many of the prophecies, respecting Israel; believing, as he does, that these nations have not merely come into the place of Ancient Israel, but are truly the seed of Abraham, according to the flesh,—are of the so-called, ‘lost house’ of Israel,—the leading tribe of which was Ephraim. These nations have been brought forth at the time, and in the place predicted: they are the modern nations of Europe, and especially those of Saxon race, whose glorious privilege

it now is to preach the Gospel for a witness unto all nations ere the end come."

Whatever may be thought of the doctrine itself, which this book maintains, its appearance at all events, is a proof that the indications in Scripture concerning the race of Joseph and Ephraim, have not yet received their satisfying explanation: which indeed they are now so generally confessed to call for, that it has now become common to speak of them under the name of "the Israel of unfulfilled prophecy."

In the service of various designs, then, the marks of Joseph's dignity in Scripture have found from many different sources, a recognition, constant enough to show, how conspicuously rich in meaning they offer themselves to any comment, that could bring the genuine interpretation for them.

Unsubdued as yet, to any standard cause, as is Joseph's vast course of Scriptural phenomena, its getting engaged in the service of this theory of Mary's Ephraimitic descent happened, if I remember rightly, through the forcible significance of one particular text,—not so often quoted as it deserves to be,—which occurs in Jacob's blessing of Joseph, where, speaking of Joseph, he says:—"from thence is the Shepherd, the rock of Israel."—These words⁴, of themselves sufficiently striking, arrested my notice;—the more so perhaps from my being, as I was, already predisposed to look out for any signs of the B. Virgin's antecedents, on account of their obscurity having been before a matter of frequent consideration to me. Mine had been for some time a favourite object to bring the Scriptural manifestations into harmony with the received notion of her descent from Judah:—an idea, which of course preconceptions naturally bound me to: and it had an apparent foundation in such expressions as—"from the loins of David,"—"of the seed of David according to the flesh." These and others of a like character, that looked as if they concerned Christ's natural bodily substance, seemed to require that David and Judah, should be the source of that parent, from whom our

⁴ A thorough discussion of this text and its various readings and interpretations will be found in Part III., on the Blessing of Joseph, where it occurs.

Lord was to take it : which, accordingly, for the purpose of proving, or getting satisfactory evidence for, I had made use of the arguments usually alleged. These indeed, being in themselves neither very various, nor very profound, proved any thing but solid upon examination. No declaration of Scripture offered itself for her descent from Judah, however much I searched for it, nor any inference however strained. As to such a fact being inferred from the Judæan tribeship of her husband Joseph, as if his being so represented in Scripture could be taken as a sufficiently Scriptural authority for implying the same tribe for her also ;—it was I felt only a commentator's gloss, made to suit a preconceived theory ; not a genuine induction from the fact. Nor could it be taken as a secure inference even upon the very loosest mode of treating the Scripture narrative. And even though it were supposed true ; it would not, as I saw, make the B. Virgin what was required—the person, who should give our Lord His tribe and standing as a Jew ; and still less as King of the Jews. This must come only from *the male side*, and that male *the representative* too of the Royal line : whereas she was female, and could not be said, even upon the most indulgent acceptance of the hypothesis, to be directly in the line of the Kings,—but, at the best, introduced collaterally as their descendant : and that would not be enough, even though it were in the male line : on the contrary,—this failing would be as fatal to the required rectitude of descent, as if it were missing by any number of generations. This contrivance turned out unserviceable for the purpose it is brought to help. Thus upon closer examination, I saw such an awkward perplexity besetting the whole idea of her Judæan descent, as made it quite unable to adjust itself to reason : leaving only for its result the vague feeling that further hints about her tribal origin were a most desirable discovery should any such ever offer themselves. But however,—rather perplexed how to prove the notion, than willing yet to give it up, after long habit and presumptive right had so closely attached me to it,—I found again and again recurring to my mind the aforesaid text,—“ From thence is the Shepherd, the Rock of Israel.” It stood up in Scripture itself as a rock, that would give way to no solvent.

The commentators, as no wonder, dared not look it in the face, according to its plain and obvious sense; and their remarks about it were such, as excited in me somewhat of indignation, for being rather disingenuous contrivances to get it out of the way, than honest attempts to interpret it. It stood by itself, seeming to say after all their attempts to silence, or fritter it away into some insipid platitudes, that

These words gave rise to a thought, how far it might be solved by supposing our Lord to come from Joseph, by the *maternal*, as well as from Judah by the *paternal* side.

Joseph was to be the "from whence," or source of the Messiah: nor would it be digested into any thing like order with our popular notions. Unable at last to force this plain-spoken text, into consistency with the current view, that Judah was to have to himself all the origin of the Messiah, I began to bethink myself, how it would do, if, instead of struggling against this stubborn text, it were allowed to have its own way with us for a moment; so that we might let ourselves look at the case in that line of view, which its inexorable sense seemed to point out. Then of course, Joseph would be the "from whence" of the Messiah: but, as Judah's part in His origin is imperiously certain, it could only be jointly with Judah. And again, as with equal clearness of evidence, Judah's line was to occupy at least the *male* side, the *female* side would be the one left for Joseph.

This idea, not being in itself subversive of any known doctrine,

So far this idea had nothing very uncomfortable about it. It brought no dishonour to Judah, nor to our Lord. As for St. Joseph's paternity being a supernatural one, this would, according to the scripture view of genealogies, verify the required paternity, as well as if it were a natural one. As the bearing and consequences of the idea seemed allowable enough, there was

when pursued in examination throughout all Scripture,

nothing to forbid the conclusion from being further entertained. So, to see how the other parts of Scripture cohered with it,—I went on to observe the course of history, along the line of Joseph's antecedents,—in his own life,—that of his mother, and his father Jacob,—then along his after-fortunes in his tribe of Ephraim, and onward through that great river of people—Israel,—who were afterwards gathered under his headship: comparing on the other side the marks of the opposite people Judah. After-

wards came to be observed these grand and speaking facts in the utterances of the prophets ; which, though made to serve in the various crude theories of the Jews and Millenarians, had hitherto been unlocated in any Messianic interpretation.

In this forest of un-reduced Scripture, on carefully exploring, every sign and manifestation seemed to lend itself naturally to the same view—of an union of Ephraim and Judah being the designed means for bringing on the Messiah. This view had nothing dishonourable to our Lord : who was thus the receiver of all the burden of honour flowing by both the great tribal branches from the common source Jacob,—nor to Our Lady : who had thereby the honour of two tribes instead of one,—the one by marriage, the other by descent. It seemed to reconcile Scripture with Scripture ; whose declarations took their place unforcedly in the channel of this idea. It gave a meaning and life also to the else melancholy and seemingly aimless existence of the house of Israel ; whose hope it makes to terminate by the female line, as one would wish, in the Messiah's all-consummating advent. Nor did it interfere with any thing, one had to hold sacred ; unless it were the preconceived view of her Judæan origin ; which being never able to prove, I had always found rather an occasion for straining the Scriptures, than a light for understanding them.

Its persuasive merits as a Scriptural conclusion led me at last to embrace the idea,—new as it was,—that Mary's descent from Ephraim must be the true verification of that grand series of otherwise unfulfilled prophecy, that stud the path of Scripture from the Patriarchal times on to the end of the Captivity.

This subject more maturely considered, took the following form :—

That from the beginning, the Progenitorship of the Messiah was divided into *two parts* ;—the paternal, and the maternal.—That the paternal part was awarded to the line of Leah, through her son Judah ; and the maternal to the line of Rachel, through her son Joseph ; thence afterwards through Ephraim, the representative of Israel proper. But Ephraim, whom captivity had so broken that it “ ceased from being a ” self-governed “ people,”

took at length the form of a regular doctrine of our Lady's being descended from Ephraim, as St. Joseph was from Judah.

returned,—such of it as did return at all,—a *remnant*, with its tribal state no longer existing; but under the name of that other tribe, which alone remained undeparted,—the staff of Judah: with whose people, its families consequently became so amalgamated, that they naturally fell into the custom—now quite unrestrained, however moderated the practice may have been before, when their tribes were entire,—for the members of one tribe to intermarry with those of another.

During this period of ordinary intermarriages, it is supposed that the sole representative of the Royal house of David, now brought to its lowest ebb of visible authority in the poor carpenter St. Joseph,—not out of his own inclination, but obliged, as I believe, by the terms of a law, espoused as his wife the remnant of the house of Ephraim, which was Mary: whose union with Joseph was the immediate ground that yielded the Messiah.

The Messiah's origin from the two representative remnants,—one male from Judah, the other female from Ephraim, seems to be a verification of the Old Testament expectations, that He should spring from a remnant brought down very low;—and that in him Judah and Israel should be joined.

This theory,—thus briefly stated,—which nothing else than Scriptural study led me to, is therefore not to be regarded as the result of a mischievous pleasure in upsetting an old doctrine, or of pride in broaching a new one; nor is it any strained effort to twist the Scripture to serve a further hidden purpose. So that alarming motive need not be suspected in it.

SECTION II.—ITS IMPORTANT THEOLOGICAL ISSUES.

This idea, regarded in its various bearings, revealed upon further contemplation, an issue of wonderful importance,

Absolved then of any sinister intention, it has a positively justifying reason for our being anxious to maintain it, on account of its important bearings. For though further object than its own mere truth was not intended in the first conception of the doctrine; it nevertheless brings in its train, issues of importance, which—I do not overstate at least my *own* conviction in saying—does not yield to that of any

of those, which occupy so much public attention in the theological world. The question of the Inspiration of Scripture,—the reconciliation of Scripture difficulties,—the settlement of the objections arising from the asserted antiquity of man upon the globe,—the geological difficulties, and the origin of species, great and interesting questions as they are, have none of them issues of a greater value even for popular estimation, than that, which this doctrine of our Lady's descent from Ephraim brings with it: and that is in *the honour of our Lord's position*, which is so much enhanced by it. Not to insist that His intrinsic dignity is rendered greater under that idea; it presents that sublime dignity so much more clearly precious to the hearts of men, from their being taught by it to feel upon themselves the strain of a more kindred human tie, rooted in Him as *their own Native Prince*: such as indeed He really will appear, in *having for his Mother a daughter of the race of Ephraim*.

For Ephraim was a tribe, from whom His Mother's descending will help to constitute Him completely the noblest in point of human rank of all mankind; as being the one gifted thereby with that high dignity—the *Primogeniture* of Israel: which would devolve upon Him in virtue of coming from a Mother representing Ephraim; since that Tribe had the Primogeniture of Israel entrusted to its keeping, out of the treasure of the great Patriarchal Blessing, which consisted in the honour of having to supply the conditions of human existence to the promised Seed.

This blessing contained in itself (in respect of the Seed's human descent,) the honourable duty of transmitting to Him *two things*;—which the divine ordination required as conditions for His human position: of which one was,—that He should have a legal and humanly valid standing amongst the children of men: I do not mean His having a *physical* existence merely in flesh and blood; but that that existence in flesh and blood should be a legitimate one. This legitimate position consisted in a true *human genealogy*,—not indeed according to our common notions of genealogy, but according to those genealogical provisions, which had been constituted

in the enhanced human grandeur it gives to our Lord, and to His Church.

For as Ephraim was the bearer of the Birthright of Israel;

for that purpose in the divine Covenant. The other condition was, that, as the fruit of human nature, He should be born with a legal right to be counted the *First-born* of His people. This was the honour of Primogeniture: which was a thing transmissible by descent from the Patriarchs to the Seed, whom they had the honour of forerunning as Progenitors. Now as Judah had the honour of the Genealogy allotted to his tribe, when the Patriarchal Blessing was divided; by the same distribution the Primogeniture, by which the expected Seed was to inherit the glory of being counted the *First-born*, was assigned for transmission to Ephraim,—the chief heir of His Father the Patriarch Joseph, as the inheritance of his tribe. Thus then with the Israelite Primogeniture reposed in its keeping, the line of Ephraim's Tribe would naturally impart the privilege of bestowing it on the expected Seed, to the Seed's own mother; if only she, being amongst its descendants, were the one, that held the requisite representative female rank. For it is the female line, in whom must run the rightful channel for immediately conveying the honour. For being the correlative of *bearing*, not of that of *begetting*,—the Primogeniture naturally takes for its last transmitting agent—not as does the genealogy a *male*, but a *female* person; which then being, the Blessed Virgin, if coming with dignity enough from the family of Ephraim, would be consequently qualified to deliver the honour of the Israelite Primogeniture to her son Jesus: who, thus being the First-born through His Mother's privilege, would come to bear the highest human rank of all mankind, through the universal headship, latent in the Israelite Primogeniture, which it would secure to Him.

and through that of all the human race; For this Primogeniture of Israel was not merely one, that Israel engrossed within itself. It was the Primogeniture of the *whole human race* also: who, as a collection of nations, are situated in respect of the people Israel, as to a First-born nation.

Such it was made at the beginning. For “in the division of nations,” says Ecclesiasticus⁶, “of the whole earth, He set a ruler over every nation, but Israel is the Lord's portion, whom being His first-born, He nourisheth with discipline,

⁶ xvii. 18.

and giving him the light of His love, does not forsake him." Therefore it is "First-born" that God Himself calls him, in extending to Him His peculiar protection: so that, when speaking to the Egyptian Pharaoh, through the mouth of Moses, He says,—“Israel is My Son, My first-born Son.” And again looking at Israel in its representative and chief tribe;—“Ephraim,” says He, “is My first-born, and I am a Father to Israel.”

Under this high title of First-born, it is, that a plea for grace is urged in the prayer, Ecclus.⁶, “O Lord, have mercy upon the people, that is called by Thy name, and upon Israel, whom Thou hast named Thy first-born.”

The same title of First-born people is also used by Esdras in his prayer, 2 Esdras.⁷, as Israel’s ground of special claim to favour, beyond all other people of the earth created by God.

“All this,” says he, “have I spoken before Thee, O Lord, because Thou hast made the world for our sakes; as for the other people who also came of Adam, Thou hast said, that they are nothing, but are like to spittle, and hast likened the abundance of them to a drop that falleth from a vessel. And now, O Lord, behold these heathen, who have ever been reputed as nothing, have begun to be lords over us, and to devour us. But we Thy people, whom Thou hast called *Thy first-born—Thy only begotten*—and Thy fervent lover a prey into their hands. If the world was made for our sakes, why do we not possess an inheritance with the world?”

And this same high position of “First-born” it is also, that is urged to add weight to that upbraiding of Israel for unfaithfulness to his God by Jeremiah⁸, “Israel was holiness to the Lord, the firstfruits of His increase.” The nations of the human race as younger brethren have the Primogeniture of Adam centred in Israel; and Israel’s Primogeniture was centred in Ephraim; who as son of Joseph gained the Birthright that lapsed from Reuben.

When therefore Ephraim’s primogeniture, along with the other right of *genealogy* descends upon our Lord; it is not simply *Israel’s* human headship that falls to Him;—but as mankind’s First-born, He becomes the receptacle of that grand *headship of man’s race*, which sets him at once on the very summit of their social order; to which not Israel only, but all

the Messiah, in coming from Ephraim, the Birthright-bearer, is seen to be the legal recipient of the First-born’s honour;

⁶ xxxvi. 11.

⁷ vi. 55.

⁸ ii. 3.

nations may naturally bow as to the dignity of elder brother,—that of the eldest son and heir of their common father Adam.

Well then can we understand, how it should be said of Him, as a mark of great honour, considered in His *human* generation;—"I have made Him the first-born, higher than the Kings of the earth⁹," and also how¹ His Church being called, as it is, "the assembly and Church of the *First-born*," should be assigned as further reason for its dignity not being neglected by the faithful. Now this princely human rank as mankind's First-born is just the thing, that must make our Lord to be warmly appreciated in the hearts of men; from the cordial character of that relationship, which His possessing it, as He does to such an imperial degree, shows Him to stand in regard to them.

For this excellence of noble birth, which His descent from the two great tribes,—one transmitting the genealogy, and the other that of First-born dignity, renders the highest in the world,—

is a position, the highest in man's *social standing*: which being, just as much as any other human gift, as of body, mind, or fortune,—an excellence belonging to the *natural order*, makes equally in the natural order those different degrees of honourable precedence, that flow from it: so that its highest place, which highest dignity of birth makes

Christ to occupy, gives Him at once beyond all other men, such natural precedence in social honour as the legitimate chief of human society, as makes Him justly Prince of Men by native right;—according to a principle, which being true in the abstract, is in Him therefore actually verified,—that the highest human power has as its fitting place the highest social position; not one, which it has to *make for itself*, but one, which it finds *already made* to it,—the one, that comes by force of origin. For with every sort of advantage for sway—fine scope for action, commanding eminence, and all creditable presumptions attending upon it,—the social position, that elevated birth gives, is of itself organically designed as the very bed of political power; insomuch, that, where this power does not come with it, (as

This sets Him at once, as the legitimate Prince of all mankind.

⁹ Ps. lxxxix. 27.

¹ Heb. xii. 23.

defect of merit will often not permit,) it seems as if deprived of its suitable prerogative: and on the other hand, proper foundation seems wanting to power, where it has not previous social position to back it. The ordination of one to the other, is so proper, that power in a proportional degree, should exist, wherever there is the natural gift of birth,—at least when no unfitness in its possessor intervenes, as often it does in the worldly state of things, to make it impossible. But as the fact of utmost perfection in all natural excellencies puts this out of the case in the merits of our Lord's high birth; His social supremacy, as head of human society, which His princely rank in Israel, as The Child of Judah and Ephraim, must make Him to be, should naturally set Him likewise gifted also with ruling power in that supreme degree, as should bring the sovereignty of all mankind at once into His hands by force of native right.

Thus Prince of Mankind, by a right inherent in His human origin as descending from Judah the natural object of their affectionate loyalty. the Prince, and Ephraim the First-born, He is presented to human sentiment in that congenial bond that makes Him of all men dearest to them as the object of their affectionate loyalty: which is naturally yielded by men to a supremacy, which, according to principles implanted in their own nature, they feel to be legitimate; such as indeed must be recognized to be Christ's supremacy, as founded on His Primogeniture and Genealogy in the human family.

For the first-born title to supremacy is from no other rule than that, which declares the firstfruits of the father's possession, wealth, or power to devolve upon him who has received the firstfruits of his substance; a principle, which the conduct of almost every nation, barbarous or civilized, from the world's beginning,—even amongst those, who have endeavoured to suppress it for the sake of some other criterion, as elective merit, or equality,—has showed to be the inextinguishable law of human society. The common voice then of mankind, gives to Christ's Birthright claim to the firstfruits of human dominion, such a legitimatizing sanction, as must make Him of all the most high-placed in their affections: as being, of all men, joined with them thickest in that uniting

link that breeds affection. For such is the human tie amongst them, that is fastened by His First-born station : which is a *bond of the flesh*,—not that mere physiological one consisting in a common human nature—soul and body,—which, however, He holds in its supreme perfection ;—but one which human heraldry accounts as good,—the bond arising from blood affinity, the mightiest in winning human attachment, by reason of the intimate union which it constitutes. For men's hearts are not won by a perfection, however great, if it be considered apart from their own interest. A statuesque perfection may be at its very height ; but if not in some way felt to concern them, it is but as a bright star seen remote ; which, however it may call for transient admiration, they do not, and naturally do not, prize as dear, because it is not *theirs*. What they are fond of, is a good that they find somehow or other allied to themselves, either at present or in hope, as in our Prince or Princess ; because they are the ones who bear our nation's hopes ; our interest is very great about all the excellencies that shine in them, which we should hardly care to note in them, if they were strangers. And why ? Because the motive of affection is not merely estimable qualities in themselves, but those qualities put into amiable relation to ourselves by an appropriating link between ourselves and their possessor. The true love-moving force, then, operates in the fleshly bond of affinity, formed by the Israelite birth, that joins Christ with man's family ; and that even to the last degree powerful, owing to the extreme intensity the Bond assumes in Him, from that Israelite affinity being one of Royal Birthright position.

Thus intimately planted among men in His human generations, He will be not only *one of themselves*, but *born in their very midst* ; the very Fountain of all their kindred, the centre of all their carnal affinities : so that, as well as being intrinsically most perfect of them, He will be also the most strongly knit with them in *blood relationship*, the very Man of men,—the whole human society headed up in its own natural representative Person. This it is that seals Him to the last degree, great in the common quality of humanity : which consists, not merely in being cast in the human type,

(where He is the most perfect of all,) but in that which crowns all its other perfections of genius, virtue, and beauty,—the gracious excellence of noble birth. This great allying bond between the members of the human family makes therefore Christ, who, as offspring of Judah and Ephraim, is deepest involved in it, to belong to Man as their own, in so close a fellowship, as to connect His native standing, by the cords of consanguinity, with all branches of the human race; whose every member, therefore enters life naturally pertaining to Him: so that when coming to us, though disguised as an heir after long absence visiting His own inheritance, He comes as to *His own*: and we ourselves, when birthdom sets us in this wilderness of a world, fall by nature under the protecting shadow of His Kinsmanship. When therefore asking us to enter into covenant with Him, He is only gently reclaiming His own estranged people; and though, like Joseph's brethren, we *know* Him not, in our putting on His name, we are adopting no alien allegiance, but are reconciling ourselves to our most proper Head. And when too He sends His Apostolic ministers to invite us into the Courts of His Church across the river of Baptism, He is not proposing a new gift, but restoring a lost one: and we in accepting the proffered boon are not setting out to a foreign soil, but returning to the pasture of our ancient Shepherd. His therefore, as sprung from Ephraimite stock, is that deep and far-reaching affinity with men, which compels all Nature's law, as the inborn light of human reason recognizes it, to yield the verdict of genuine *earthly legitimacy*, to the universal supremacy which it conveys to Him: which being beyond all others, deeply founded in ancient *hereditary right*, is therefore beyond all others valid in the type of rightful earthly sovereignties.

Just like Himself, more man than any other man, though God;—celestial as it is, no empire is so native to the flesh, as is His Israelite Empire, the Church Catholic. His divine right to it, is at the same time the most sincerely human: His supernatural power, is grafted in a body the most naturally fit: His dominion is most national of national—the most

And His Church
as consequently
the real legiti-
mate earthly
Kingdom for
men.

popular in merit of all popular dominions. His Kingdom of Heaven is indeed the only legitimate Kingdom of Earth.

Thus earth-founded in its justice, His Divine universal Monarchy, which human descent from the two lines of Judah and Ephraim brings to Him, exhibits Him to men precious to them above all other men as their own legitimate Chief: whose beautiful dominion speaks so constrainingly to the feelings of men's loyal nature, that all who ever quickened to the call of social union round country, or native Prince, and even the very heathen, if they knew it, would spring with proud delight, to hail Him as their King—their one, their only one such King. And as such, He would draw allegiant love from all men's souls, that every heart that Sovereigns' Majesty could touch, and every tongue that Sovereigns' Majesty could wake, would gather round His name, to render all that most beloved princes hear from fondest people, when they are glad; wishing him well—lastingly well; wishing Him prosperous—and more prosperous still; wishing Him blessed—and more blessed still; wishing Him glorious—and more glorious still:—because God, as He is, and dwelling in all man's beauty too with men,—that they might have Him amongst themselves more thoroughly their own,—He has set Himself in the very midst of their flesh, as their noblest First-born Son. For First-born Son, He would be clearly, if not only in inheriting the honour of the first-born Tribe of Ephraim: His descent from which thus presents Him to our eyes in that respect, which human love most clings to, as the object not only of

This enhancement of our Lord's and His Church's devotional claims should at least recommend the doctrine it springs from, of our Lady's Ephraimite descent; which, also, giving as it does, a new value to every incident concerning the house of Israel, or of Ephraim, in the Old Testament, must open to the Scripture student a new path of interest.

religious devotion, but of devout loyalty. And surely such an enhancement to our Lord's place in the affections of men, should be no slight inducement for our entertaining the idea, it owns for its foundation, of Ephraim's origination of His Virgin Mother.

Besides, this doctrine, being one whose consideration under its prophetic manifestation, has a fine Messianic object to lead it, must naturally open to the student of Scripture a new path of interest in the Old Testament: which, in the parts that speak of Israel and Joseph, do not,—

I think it will be admitted,—shine with the same satisfactory meaning, that so often illustrates the ones relating to Judah. And why? Because they are not, as Judah's are, seen clearly to have an import to be fulfilled in the Messiah:—whose future coming alone it is that gives to the prophetic promises their due value. It is this sense making them dear to the student, which begins to animate them, as soon as ever He is seen to be the point of their drift. Such, however, is the drift clearly seen in them, when viewed under the idea of our Lord's Mother having her origin in the Tribe of Ephraim: which, exhibiting as it does, a common link by which a Messianic import flows into them, lends to the Bible prophecies about Joseph, Ephraim, and Israel, a real meaning, in which all the dark passages of the Old Testament, where their names are found, are made to stand in the bright light of Messianic import. How great an interest is thus added to the Biblical study from the idea it springs from, which devotion to our Lord's humanity already recommends,—of His Mother's descent from Ephraim!

CHAPTER II.

REMOVAL OF FORELYING DIFFICULTIES.

SECTION I.—ITS NOT BEING AGAINST TRADITION.

Being then so valuable in its bearings on Theology, it is not to be prejudiced by a scruple, pretending that it contravenes a tradition in the idea of the Blessed Virgin Mary's descent from Judah,

THIS view then, so rich as it is, in its results, must not have its admission prejudiced by any plea of its being *against tradition*—an important point to clear. For the reader has no doubt already felt the scruple arising in his mind, that by allowing the view of the Blessed Virgin's Ephraimite descent, there would be a rough

contempt of a venerable tradition, which says that she was descended from Judah. And as this would naturally be felt a very serious obstacle against it, I am the more anxious to meet it early in the discussion: which I do by saying, that the Blessed Virgin's descent from Judah is a notion, which, whatever universal consent may be alleged in its favour, has

which is not founded upon tradition at all, being really grounded upon nothing else than its own inferred necessity for securing Judæan descent for her Son our Lord,

really nothing to back it, that can be rightly called "*Tradition*." Traditional doctrine, in that sense, in which it has to avail in our minds for the commanding authority of antiquity, must be such simply by force of its being *handed down*, and having no other assignable cause, such as its natural certainty, or likelihood of getting presumed into credit. It is something, the belief of which gets its position from its having been *said*,—not because it has been *inferred*. It must have its root solely in a testifying *statement*, not in the persuasive power of obvious appearances; so that its

prevalence will be from acquiescence in an *historical authority*, not in reasoning, however sound. Reasoning may help tradition; and I do not mean to say that a tradition could not be a tradition because it is reasonable;—but if there do exist in it such obviously specious a look as would account for its rise, even though it never had been stated, and could still account for its being a favourite, even though it should lose all the aid of authority; then it may be reasonably suspected that not traditional force has been the secret of its hold upon belief; but that this is to be attributed to the force of impressions naturally arising from its probable aspect:—an important thing to be borne in mind; for these plausible appearances may easily beget a consent as great, or even greater, and more tenaciously held, than that consent which is owing to tradition.

No traditional force, for example, could have begotten a consent more undoubting, than that which honoured the idea of the sun's turning round the earth, which it was deemed a contempt of authority to deny, though its true source was no other than a fact patent to the eye from childhood, making it seem like the evidence of the senses.

How long-standing,—and even in many minds still prevailing,—is the idea of machinery throwing out of employ more labourers than it calls forth! which however rests not upon the virtue of authority, which would be quite superfluous in such a sturdy error; but upon the strongly-seducing motive of its first presented fact,—that it *cruelly*, or more correctly, *mercifully* abridges labour. Political economy and physical science will give to our hands as many examples as we please, of long prevailing notions, whose general acceptance might have got the credit of authentic tradition for themselves, which after all were nothing more than uncorrected impressions, arising from some likely-looking presentment which short-sightedness, timidity, selfishness or undisciplined vision, and all the other faculties for rash inference-making have laid hold of, as the readiest plea for stopping doubt with.

And such easy source of erroneous judgment is very applicable to that general consent concerning the Blessed Virgin's

descent from the tribe of Judah, which is really founded in men's minds upon its seeming necessity for making our Lord truly, as He ought to be, sprung from the loins of David, and of the tribe of Judah; which He would not be according to their opinion, unless that tribe had possessed the Parent that gives Him His human substance. And as this did not take place by means of His human father Joseph, nothing is left in their mind to substantiate His Judæan lineage unless such lineage were in His Mother; and this reasoning is backed up by what they would like to call "a Scriptural argument:"—that as her husband Joseph was of Judah, Judah must have been *her* tribe also. These are the usual reasons alleged for this belief by almost all Theologians; who, I may say in passing however,—some of them,—happily speak of St. Joseph's Fatherhood in a manner which would leave it unnecessary to tax the Blessed Virgin's position, as they do elsewhere, with the duty of transmitting Judæan descent to our Lord. But except some few perhaps, who have more lately applied themselves to the consideration of St. Joseph's dignity, and to the nature of genealogical descent, this reason is pretty common to all. Ask any layman, or even professed divine, why he thinks our Lady to be of the tribe of Judah; and He will immediately say—because our Lord could not have been true Son of Judah, except by means of the parent, from whom He received His flesh and blood; which is His Mother: and was not she of course of Judah, being married to a man of that tribe?

Now, whatever be the Theological value of these two reasons, they have, at least upon their surface, such an appearance of cogency as even, though no previous teaching had disposed to the idea, might easily have induced people, as it always does now, to seize upon a Judæan origin for His Mother as the readiest contrivance, for want of a better, for securing, as they imagine it would, our Lord's descent from Judah. Such inducement acting for the supposition of the Blessed Virgin's Judæan origin, it is one of those opinions which can be easily accounted for as taking its rise from obviously seeming reasons.

And that nothing more firm than mere inferential deduction from this supposed genealogical necessity is at the bottom of it, is more apparent from the absence there was of any thing like a settled opinion about her tribe in those times of antiquity nearest to the first years of Christianity; when we find one Father not at all afraid to broach an opinion, and very plausible in its ground, as far as Scripture is concerned, that, as Elizabeth of Levi was cousin to the Blessed Virgin Mary, she therefore must herself have been of the same tribe of Levi.

The free state of opinion about her tribe in the earlier times, and the very fact of its being a matter of opinion at all, shows that no independent statement fit to command assent as to an authority has been the origin of the idea: but that it has been the result of its presumed indispensableness for getting out of a genealogical difficulty.

Motives then, which are still acting as much as at the first, and as certain to have operated all along, as much in one age as in another, consisting in a natural inference from first sight view of the subject, may even with the approbation, I think of the reader, who himself might be a witness in the case, be decided as having been the true ground of the widespread notion, that our Lady was of the tribe of Judah.

Without then any expressed statement to lean on, but founded in such speculative premisses, as are quite enough to account for its general acceptance, it may indeed be respectable from its being so fashionable and time-honoured; but the august name of *Tradition*, as rooted in ancient historical testimony, must not be allowed so to fortify the notion of our Lady's Judæan descent, as that her descent from Ephraim should not be open for our acceptance on account of it, however we might be deterred from deserting the other one by the respectability of the *universal consent* it possesses.

That general consent however will not, I think, turn out so very formidable, as we might at first have anticipated. For respectable as it is (like the

This true account of the origin of the popular doctrine takes away the respectable sanction of tradition from the idea of the Blessed Virgin Mary's descent from Judah.

If then her supposed descent from Judah has to be sustained, it must be forced to rest upon the two forestated grounds of inference:—the necessity for it, in order for our Lord's being of Judah; and the assumption that the Blessed Virgin must be of the same tribe as her husband Joseph,

supposed twenty-four hours' length of the six days in the Creation of the World), it must like that, and many more opinions, be allowed to rest on its own merits. And what those merits are, may be more safely judged after an examination of their grounds.

They are no other than what have just been cited, as the ones usually alleged; that our Lord's Judæan descent is unsustainable, unless His Mother, from whom His earthly substance comes, were herself of the House of David and Judah; and then its alleged Scriptural authority, consisting in her inferred fellowship in tribe with that of St. Joseph her Husband. Now these two reasons—the Theological and the Biblical—have neither of them any foundation, as will now be shown in order.

SECTION II.—UNSERVICEABLENESS OF JUDEAN DESCENT IN OUR LORD'S MOTHER.

For Mary's being of Judah even if true, would be of no service to our Lord's Judæan descent, As to the Blessed Virgin's Judæanship being necessary to make her Son to be of Judah; even if His Mother's descent from Judah could, which it cannot, be proved from Scripture; no service to the Theological cause of our Lord's Judæan descent, which it professes to serve, could be procured from it. For being the female side, it cannot give Him that standing in the House of David, and the tribe of Judah, which was required. For what was it, that was required in our Lord's Judæan standing?

It was the accredited standing, which was exhibited in *the register of genealogy*. This registrable standing, which was required for tribeship in every man in order to be accounted in the Law belonging to his tribe, was needed likewise in Christ; and even the more urgently in *Him*, because His tribeship was that not only of an *individual member* of His tribe, but of the *tribe's own representative*, to whom the Staff, or Sceptre of the tribe of Judah had descended; so that *He* might be King,—born King of the Jews.

Such a weight of tribal character in our Lord was not the

quality to lower in Him the right to that public cognizable condition, which all other men, even the lowest, were provided with for their tribal standing, of having one, whom they might legally call their father; which was, therefore, no such qualification, as some occult channel could supply, but one that was grounded in Him, no less than in all others, on the title of His *official pedigree*, pointing Him out with such discoverable signs, that all, who paid regard, might know Him to be a Man of the tribe of Judah.

Such a cognizable openness in His reputed genealogy, and nothing less than that it was, that enabled St. Paul to say to those who knew no other than this accepted rule for verifying genealogy, that it was "*evident*," as he says, "Our Lord sprung out of Judah."

And this same well-known pedigree, too, it was, in the view of which he spoke, as if every one would understand him, to the Roman Jews of our Lord, as being of the "*seed of David according to the flesh*,"—the flesh, not physiologically considered, but that in which was expressed amongst the Jews the *human order of descent by birth*, which they were so well acquainted with, of *legal repute*. Outward as it was, it was nevertheless not simply for the eyes of men; it was the *profoundly true* condition for descent, which was fixed by the divine Legislator: who appointed for the Messiah the same registrable order for reckoning His race as that, by which Noah had descended from Adam, Abraham from Noah, David from Abraham, and Joseph from David.

The same accredited rule of genealogy, as observed in the Hebrew registers, according to the legal understanding of genealogy, was the one required for His standing; so that He might be, according to the prophecies and the Jewish expectations, validly Son of the tribe of Judah.

Now this standing cannot possibly be realized through any in the female line. The female line does not transmit genealogical descent, or tribal position at all, in such a manner, that a man could be by it in law reputed of a certain tribe. No public position therefore, and consequently still less that of *tribes representative* can come to Him by His Mother: how much less the king-

This professed object of ensuring it for Him, can therefore get no aid from supposing our Lady to be of Judah.

ship of the tribe, which is in this case identified with it! Not indeed that nothing, even of *tribe*, is owing to her; for a man might be Egyptian by his mother's side. But what I mean is, that she cannot be the source of rights belonging to a genealogical station; and so she never has a place, *except incidentally*, in the registers of genealogy. That of our Lord's standing in the tribe of Judah, therefore, cannot be substantiated by the female side; more especially so, since every law—and amongst them this one of tribal right also—made as it was to terminate in Him, was to be made good, in His fulfilment of it, with a consummate accuracy, which, would, instead of taking away, add further to the impossibility of the female line's realizing it for Him.

ARTICLEON ST. JOSEPH'S FATHERSHIP OF OUR LORD.

Nor is such a contrivance needed for our Lord's Judæan-ship: as this is properly conveyed to Him by St. Joseph, the only one of His parents who could do it,

Nor indeed does it need her aid to give it; which, without any thing wanting to its full perfection, is rendered *by the sole position of St. Joseph*; who alone indeed is such as could invest our Lord with it. For this tribal position, or the standing as descendant of a tribe or tribesman, is not, as according to our gross conceptions, we are apt to consider it, —the fact of having derived one's fleshly organism from that source;—but it is the reputable standing by which one is *accounted before the law to belong* to the tribe in name. And that name, such as it was in the title—"Son of Judah," could be reckoned validly to Christ only through the Judæan-ship of St. Joseph: without whose position, as father to Him, He would have had *no right to be born at all*, according to the order of the divinely instituted human law; which requires for all, and for Christ especially, the fulfiller of all justice and law, not merely a *productive cause* of birth *physiologically*, by which He might receive a living body, but an *authorizing cause* so as to be born *legitimately*; by which that living body might be sealed authentic in the social order. And this seal of sanctioned being is a *form* of His produced humanity, to which the gift of having natural flesh is as *the matter*.

in virtue of the fact that, without him, our Lord would have had no right to be born.

Of these two causes,—the one producing,—the other legitimating, both are actually required for His perfect Sonship as Son of Man. And *the form* of rightfulness in His birth,—according to which He is accounted legitimately born, pursuant to the Divine ordination for admission into the family of Man, being, as much as is the *material part itself* of being *physically* born, an *entity*, a real thing,—is therefore no less than that, to be *called*, because it *is*, an *essential part* of our Lord's being. Now, this necessary form of rightful birth could not have been imparted, unless—besides there being a mother to bear Him—there had been also some cognizable one, *in* whose name and *to* whose name He should be born, so as to make His birth a rightful one. For to be born rightfully a son, demands the same legitimating cause as that, by which the mother rightfully bears: which is by having some one, in virtue of whose name as husband her bearing shall be the bearing of a wife.

The same legalizing name then, which, in relation of *husband*, gives to the mother, the form for *bearing rightfully*, must by its relation of *father*, give to the son the form of being rightfully born;—and that is the true standing of a Son, which essential element in our Lord's being before God, therefore, comes to Him from the same one, who makes the Blessed Virgin truly wife,—His Mother's Husband—St. Joseph.

This office is fulfilled by St. Joseph alone who therefore is the only channel, that can make his wife's offspring completely the Son of Man and Son of Judah. The standing therefore of Son of Judah, and of the house of David can come to Him only from St. Joseph.

St. Joseph, then, in his position of her Husband, is consequently a necessary part *in the cause of the being of his wife's Son*; who else would have wanted a rightful name to whom He could be imputed as Son before the perfect Law of God, according to those indispensable conditions, which His law imposed,—and imposed to be not barely fulfilled, but *eminently carried out* in the Sonship of "the Son of Man;" which thus demands for its due fulfilment the legitimating office of a human father. Now this same form of sealed *legitimacy*, which is required to make our Lord true Son at all, is for the same reason required for His being also *true descendant of His Father's Tribe*; so that our Lord's accredited position as Jew, and King of the Jews, like His position as legitimate Son,

must owe itself indebted to the same legalizing means of birth—the fatherly position of St. Joseph.

And he accordingly gives it Him as Husband of Mary our Lord's Mother:

And accordingly St. Joseph really gives Him *it*, by virtue of his position as Husband of the Blessed Virgin; whose corresponding position, being therefore that of lawful wife, acts so, that when she bears her Son Jesus, as she does, without injury to the marriage law of bearing, He comes into the world, amongst the children of Men, *the true issue of the marriage*:—born to Joseph, as His lawful Father: who may therefore claim Him, as his offspring, by virtue of a right, that makes to be ours whatever

which gives Him a right to claim, the offspring of his own wife, Jesus, as his own Son:

grows from our estate, whether it be of our own planting, or the gift of God.

since the legitimacy he gives Him, is so essential a part of our Lord's humanity, that, receiving it from St. Joseph, He may be said truly, to derive His being from St. Joseph as His Father:

and that after the likeness of a true generation, in virtue of St. Joseph's being the one, in whose name He is begotten and born: which makes it legally a true generation,

And this same law, verified in the divinely produced growth of Joseph's proper wife, makes her fruit, Christ, to be *Joseph's proper Son*;—and that according to an imputation perfectly righteous, owing to that true indebtedness for being, which He bears to St. Joseph, in authorizing His Mother's bearing of Him. For in that authorized bearing, He comes amongst Men gifted with the sanctioned entrance into life, which is so essential to His perfect human being.

This essential sanction of life, which St. Joseph imparts to Him, forms in Him so true a Sonship, as to be justly that of one *deriving His being from St. Joseph as Father*; and that too, *in the likeness of a true generation*,—valid by divine law: which acknowledged as a Father, not only him, who physically is the cause of the child's birth, but him also, *in whose authorizing name*, and *for whose sake* the child is begotten; so that, when Onan, the second son of Judah, refused to raise up an offspring from his deceased brother's wife Tamar, the reason he assigned—as one, which all could be supposed to recognize was, because he “*knew the seed would not be his*,” but on the contrary—the seed of his brother Er; since it was Er, *in whose name*, and *for whose sake* the seed was to be raised up.

This principle, divinely originated we know not how early, was afterwards made a national statute by Moses, in what is called the Levirate law, or "Yeboom," instanced in practice at different times in Scriptural History; as in Ruth, and familiar to all the Hebrews; so that in the case of two persons of kin, one of whom was *physically father*, and the other he *whose name of father had to be preserved in the issue*, that issue would be imputed in the genealogy, to the father—not who was such physically, but to him *in whose interest* he was begotten. So validly true is that generation, which consists in giving the *reason* for an offspring's being born, as well as in that which gives its *cause*.

When then the Eternal Father raises up from the fleshly soil of St. Joseph's proper wife, a plant to Joseph's honour by virtue of St. Joseph's official name of Husband empowering the divine generating cause to act; generation forms so precisely the species of the imparting act that He imputedly does for him, that Christ, in deriving His being from him, derives it because He is *legally begotten* by him.

And imputedly as the begetting is assigned to him, it is *not therefore attributed fictitiously*, truly without fiction imputable to St. Joseph, because the imputation is seated duly in a *right*. And right is as much *an entity* as substance is. It is only *substance*, to which imputation is opposed. It is not opposed to *right*; in which it does in fact consist: and consisting in a right is therefore true, not unreal. No unreality therefore or fiction lies in the imputation, which attributes Christ's begetting to St. Joseph: which is therefore a true and *valid generation*; that may claim, too, for itself, *its own efficiency*. But how? you will ask: In virtue of what particular sort of cause is this imputed generation efficient?—I answer, in that of acting as its necessary *Sacramental Sign*; such as are all those earthly co-operating as being the sacramental cause of His being begotten,— agents, which the Divine agency requires to be with itself, when it is operating such supernatural effects, as the earthly agent could not contribute any substantial action to produce: As in the sending of the Holy Ghost to anoint Christ before His Ministry;—this was an act, that could receive substantial co-operation from no created

agent: yet St. John the Baptist's baptismal office was nevertheless required to give the sign, at whose baptismal bidding, the divine anointing should take place. And thus the Baptism of Christ with the Holy Ghost is truly *to be imputed to St. John*, as its sacramental cause.

Such signifying agency is always required in some way or other, according to a law of the Divine economy;—that, in whatever God does in the supernatural order for man, or earth, man and earth shall also join their own co-operations: and where that co-operation cannot be in the way of a *substantial agency* afforded by them; they shall at least lend that of a sensible embodiment of matter and forms *to signify* the supernatural doing.

This sort of sacramental signs then,—as that of St. John baptizing Christ with water, are employed in such specific offices as make them *necessary causes* in the Divine act, when working under their name.

Being therefore causes of specific nature, they are not to be robbed of their merit in efficiency, by being called mere “negative conditions,” or “mere” any thing else; but, like every thing which God requires, not in vain, but to fulfil a purpose, they are really *positive efficient causes* of those effects, which under their cover, are substantially produced by Him.

Such then is the real character of the signifying agency supplied by St. Joseph's place in the divine generation of Christ: in which, when the Holy Spirit's operation, forming in the womb of the Blessed Virgin the body of the Son, borrows as its earthly hinge or fulcrum the sensible embodiment of St. Joseph's official station;—St. Joseph is no idle appearance in the work,—but, standing as its authorizing sacramental sign of generation, is accordingly an *effective agent* in it: and the Son, so divinely begotten in consequence, owes his begetting to St. Joseph imputedly according to a *father's begetting principle*. Is this then an efficiency of no dignity in point of cause, because its action is a sacramental one instead of being substantial? Far from it! Devoid of substantial act, this sort of sacramental efficiency has yet as much dignity in a supernatural work, as, in a lesser work, would belong to an

a cause really efficient in order of causation, in virtue of its being necessary to His being generated legitimately.

agent, if his share in it was even that of *partially substantial cause*: as in the case of Abraham's begetting Isaac. Here the efficient cause, miraculous as it was, did not at the same time leave Abraham without his own honour in the substantial agency. But this participation in substantial agency in naturally begetting Isaac, raises his share in Isaac's birth only to that degree of dignity, which does not excel the dignity of Joseph's efficiency in sacramentally begetting Christ without substantial agency. For so too in like manner, Samuel's substantially anointing David had an efficiency by no means superior in order to that of St. John in sacramentally anointing Christ: which, on the contrary, had of the two the *higher order of efficiency*, conformably to the higher order of the *effect*. For of the two effects, which was the grander? the seal of electing grace, which made David king; or the dove-like descending of the Spirit of grace itself, which sealed the Author of Salvation for His public work? And which, consequently, do we look upon as the greater?—John, who anointed Christ; or Samuel, who anointed David? And which, too, became the more honoured instrument,—*the water poured* upon the head of Christ by the hand of John; or *the oil* by that of Samuel? And yet in natural co-operation, Samuel's finding out the Lord's elect, employed some natural *use of inquiry*; whereas, no natural *insight* was in St. John's discovering our Lord to be the true Messiah:—and in the oil of Samuel, too, there was more natural *fitness for anointing*, than in the water poured by the obedient hand of St. John; which had no natural anointing quality. And much more proportioned likewise to the means was the *result*, in the election to the kingdom falling on David from the appointing hand of Samuel, than in the everlasting order of Melchisedek's Priesthood, declared in—"Thou art my Son," which followed upon Christ from the Levite's official baptism. For this was only *legally imputed* to St. John as earth's assigning hand. In like manner, Joseph's legal efficacy in the sacramental begetting of Christ as Son of Man,—though by no substantial agency,—is not the less in dignity of cause than the divine effect of Abraham's begetting Isaac, though partially his own product. And why should it be less? Is it because

natural efficiency is quite absent to a cause, which is purely sacramental? That could not be the reason. Its *total* want of natural efficacy can no more *take away* from such kind of cause its proper dignity, than this dignity would be *diminished* in its natural efficacy being *less*. But *lessened* natural efficiency does not alter for the worse the honour of the human cause; as in the marvellous births of Isaac, Samson, Samuel, and St. John. For in these cases, you never think of denying to their fathers—Abraham, Manoah, Elkanah, and Zechariah the honour that an efficient cause should enjoy,—that of being an efficient cause,—simply because their products were *above their own unaided power*: nay, rather, it is felt more to enhance it; because it is higher in the rank of cause to be joint actor in a *divine* thing, if *greater*, than to be the sole cause of a natural thing if *less*: and from what principle, but that the dignity of cause, belonging to the sacramental agent remains undiminished; in whatever proportion diminution may take place in his natural efficacy, through the encroachment of the divine operation, supplanting it? Let, then, the divine supplanting cause advance upon the human cause, without restraint, as far as ever it may;—as it does for the Eternal Father's production of His Son in human flesh: in which, appropriating to itself from the human agent, St. Joseph, the substantial generating operation, it at last reaches supplanting's farthest bound by assuming to itself *the whole work*,—thus reducing Joseph, the human agent's natural part in it, to the lowest limit *zero*:—so that Joseph is left no doer, but a mere formal sign of what is supernaturally done:—you may call him then a cipher, if you please;—but it is a cipher to God's act, in that order of things, where to be cipher is more sublime than fullest value in another order can make any human office. And accordingly his standing of Husband, which the Divine Power's stupendous work of habiting the Son of God in flesh, takes into partnership with itself as the active *sacramental sign* of its generation, has thereby its own act now so transubstantiated into the generating act of God supplanting it, as to render his sacramental efficiency in it, a cause of greater dignity than could possibly betide him from any effect, his natural power was proportioned to.

And such is the beautiful order followed by the divine

agency, when working in Man's name; by which the signs, without whose employment God will not act, are endowed with the honourable merit of an operating sacramental virtue, to give the required lawful possibility to those effects, which, under the licence of their borrowed name, are produced substantially by the Act of God within. According to this economy it is, that the Eternal Father's generation of His Son, as fruit of Mary, acknowledges a generating efficiency in the *signifying power* of her husband Joseph's position, as being the *human warrant* for His being generated Son to her. And this efficient work of supplying the necessary signifying cause, gives to St. Joseph a real dignity of office, by which he is no longer a mere empty sham, or dummy, as some men's theology would represent him, but validly in human nature, *the paternal author of being* to Mary's divine product—Christ: who is consequently the proper Son of Joseph, according to the true meaning of the social law, which his marriage with Mary was intended perfectly to fulfil.

These reasons make St. Joseph a true paternal cause of our Lord's being:

Being thus truly of a human Father, who is St. Joseph; He receives, as St. Joseph's Son, all that a human Father should transmit to him;—legal sonship,—recognized genealogy—a standing as a member of his Father's tribe of Judah;—and with that, the honour of being Judah's representative, the "born King of the Jews;" so that His character of descendant of the tribe of Judah, Son of David, and heir of David's Throne, is gloriously fulfilled by the sacramentally efficient position, held by His Mother's husband, St. Joseph.

so that he, being father to Him, our Lord gets from him the position of Son of Man,—child of Judah,—heir of the house of David.

And St. Joseph's imparting to our Lord of His tribal character, is due so exclusively to the capacity of the male position, which he occupies; as of itself to justify us in feeling quite satisfied to seek its conveyance as a male's office in Him, without struggling after such an awkward impossibility, as to get it communicated by the female side, held by the Blessed Virgin.

This perfect fulfilment by St. Joseph, of our Lord's Judæan-ship, makes it quite bootless for any one to try to prove Mary of the tribe of Judah for that purpose.

Her Judæan origin is therefore not worth the painful straining at the proof of, from Scripture.

SECTION III.—MARY'S JUDEAN TRIBESHIP NOT DEDUCIBLE
FROM THAT OF HER HUSBAND.

Which even too, if it were needed, could not be proved, from the only one fact, which its supporters have been able to adduce for it, of her being married to a man of Judah, Even if any object existed to require it, such proof is not forthcoming from any Scripture argument: of which sort, the only one alleged is at best merely built upon the fact of her having been married to a man of Judah; which is supposed to suffice as proof of her own Judæan tribeship, upon the ground, that Judah being her husband's tribe, must have been the one, to which she also belonged; according to a supposition, which they insist upon making,—that there was at that time existing a law, that would forbid her intermarrying into an alien tribe.

which they assign as sufficient evidence of Judæan-ship without any attempt at substantiating its sufficiency. This is what they have always affirmed in the Commentaries until recently. For in later times, the Scripture Commentators have not urged it: not indeed that they have actually repudiated it, or in so many words combated or scouted it. If has simply *disappeared* from every Commentary, that is common amongst the Protestants, as Scott, Henry, Gill, Bloomfield, Mant, Clarke, Barnes, Kitto, Dean Alford, Wilkinson and Webster, and earlier still Bengel. Though anxious as every one of them is to maintain Judæan descent for St. Joseph's wife; they have not dropped a word, to hint at a law restraining her marriage to a tribe-fellow; though one or two, like Mant, suppose that she might, as an heiress without male brethren, come under the Law of Numbers xxxvi.; in which an heiress marrying out of her tribe in those circumstances is forbidden. With that exception, however, they are silent on the restraint of intercourse to tribe-fellows: which seems to have been withdrawn, as something not very creditable to Biblical science. Still, however, like many other really exploded notions, which no stirring controversy has yet scattered from their standing in popular credit, it yet remains the usually-cited principle with the majority.

And their affirmation of it is generally with that sort of

easy confidence, which disdains the business of proof: as if every one must be already so well assured about it, that its being simply named were a plea forcible enough to call a case immediately into its range.

This matter-of-course style of citing the supposed rule of tribes not intermarrying, is no doubt used in good faith by the majority, from that circumstance, which so often avails for a thing's getting tacitly accepted by people—their finding it already taken for granted generally. Perhaps too, this may be somewhat helped by the feeling that it would look in them like an ignorance of what every one should know, if an air of decision, in speaking of this, as something well established, did not seem to bespeak familiar acquaintance with it. One can however hardly help suspecting that, in the case of those, who, as professed divines, are used to attesting references being produced, this neglect of proof must partly arise from a latent fear, that in hazarding an attempt at it, they might be undertaking what would give them more trouble than they would care to face. Whatever cause it be, it has at all events kept away all the advantage of proof from their asser-

This is therefore left to rest merely upon one arbitrary hypothesis, that persons of different tribes could not intermarry:

tion that tribes could not intermarry: which is in short taken for granted by them; simply because, somehow or other, they choose to suppose it. This supposition is however void of any such justification as would be required for making an hypothesis admissible, except indeed what an hypothesis usually has in the way of—lack of real evidence; which sort of deficiency it indeed enjoys an abundant supply of. For nothing in its behalf can be adduced from Scripture; either in the way of law, example, or reference. The case sometimes adduced of the daughters of Zelophehad, who were the occasion of a particular law being made for females occupying heirship, for want of a male heir, is really an argument to the contrary of what it is brought to show. Nothing from Josephus has been brought to witness any such prohibition. And this general dearth in all the sources of evidence for its proof is the only quality of an hypothesis, which is presented in the statement about the non-intercourse of tribes; which therefore leaves quite unverified the main feature, that alone makes

hypothesis respectable, which is that of its explaining force being actually called for in aid of an already ascertained fact: which in this case would be, if any—Mary's being tribe-fellow with her husband Joseph. But this supposed fellowship of hers in tribe with Joseph, so far from being an otherwise established fact, which the principle of exclusive marrying might be called upon to explain,—has really no claim to existence at all, beyond what has been hatched out of the very principle, its own self has been the motive for supposing, about marrying parties keeping within their own tribe.

This baseless idea, of non-intertribal marriage, which the wish for setting up Mary's fellowship in tribe with Joseph has given rise to, has been the sole means of colouring the pretence, that fellow-tribeship between her and him was a fact: which therefore rests for its base as fact upon nothing, but its own *wantedness* in the eyes of those who have invented it. The need it has of being first established must therefore discredit it from being the already given fact, whose deserving of further explanatory reason can reflect the title of fair hypothesis upon the supposition, which they, desiring to bring it into existence, have chosen to employ about the tribes not intermarrying. This so-called "principle," so coolly assumed by its adducers, is therefore nothing better than an arbitrary device, which their own fond purpose of making out Mary to be of the tribe of Judah has tempted them to invent.

which is however quite untrue,

Now this bold statement of theirs would enjoy a great rise in honour on the score of truth, if it could claim for itself even so much merit, as to be nothing worse than an unfounded proposition, invented for creating a bootless fact. This, however, is far beyond its merits; for besides that fault, which it contracts from its being unwarily applied to an age *so late* as that of Joseph's marriage with Mary, when there were not any tribes to be forbidden intermarrying;—this supposed rule of their not intermarrying would be a very questionable judgment to make, even for those *earlier times*, when the existence of tribes might as yet have given to a regulation about intermarrying any place at all for application.

even for those early times of the Hebrew Commonwealth, when there existed tribes proper to be forbidden.

This regulation, must have been, if ever, in the early part

of the Hebrew commonwealth, when the tribeship of all but Judah had not as yet been broken up.

But even then, whatever prevalence there might have been in a custom of selecting a wife from one's own tribe;—which being neither possible to prove, nor to disprove, is likely enough for any thing we know to the contrary;—there are admitted by all, who have written most carefully upon the subject, abundance of instances of intermarriage of persons of different tribes. Not to press too much upon the mere fact of the wholesale marriages of the men of Benjamin with women of other tribes, at Shiloh;—(Judg. xxi. 17, etc.) which opponents would possibly call an exceptional case, called forth by an emergency;—there happens incidentally in this case of the war with Benjamin, an independent proof of prohibition against intermarriage being so thoroughly unknown, that its temporary stoppage with Benjamin's tribe required from the men of Israel a special oath. For we read:—"Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife." Wherefore was this resolution taken, if Benjamin was already by ordinary law prohibited from intermarrying with other tribes? This necessity for an exceptional law at least would be a rather formidable difficulty to this favourite opinion of theirs, that an ordinary law already existed to forbid it. The very fact too of Moses, upon an occasion respecting Zelophehad's daughters, having to make intermarriage with a tribe-fellow a rule, in these cases of an inheritance, when none but daughters composed the family, Numb. xxxv. (a fact which St. Chrysostom relies upon to prove the general prohibition) is of itself sufficient to show, that there was no prohibition of women marrying men of another tribe in ordinary cases.

And so far was this intermarriage an ordinary unforbidden custom, that the restriction in marrying of Eleazar's daughters, whose father had no male children, to brethren of their own tribe, in conformity with the law of Moses concerning heiresses, is mentioned as a note-worthy fact, 1 Chron. xxii. 22, implying that unrestricted marriage was *the usual thing*. For evidence of which too, we have actual instances of intermarriage between tribes:—that of Machir of Manasseh marry-



ing with Maachab of Benjamin;—1 Chron. vii. 15—Aaron of Levi's marriage with Elishebah, daughter of Amminadab of Judah;—Ex. vi. 23—David's marriage with Milchah, Saul's daughter; 1 Sam. xviii. (17. 26.) His being promised also marriage with Merab, Saul's daughter, who was afterwards given to a Meholathite—Adriel; 1 Sam. xiii. 19—the marriage of Jehoiada of Levi with Jehoshabath, daughter of Ahaziah, king of Judah; 2 Chron. xxii. 11. All these instances are quite sufficient to show the falsity of this idle supposition about prohibited intermarriage. Admitting it, however, to be likely enough, that clan fellowship and natural feeling would make the choice of consort from one's own tribe a very general custom; at the same time, there is no proof of any thing, but that intermarrying with other tribes was perfectly free, even in that time, when tribal regulations could have had any place at all.

And still more, for the more modern time, to which it is attempted to be applied of Joseph and Mary, when there were no tribes proper except one—that of Judah—still existing.

Still more so, when such tribal regulations, if any, could not exist; as exist they did not at the period of St. Joseph's marriage with Mary; when for some centuries previous, since the captivity, all the state of tribeship had ceased to belong to any, except the tribe of Judah, from whom alone it was that the "Staff," or Tribeship had not quite "departed."

Being therefore, untrue, — this idea of non-intercourse cannot help to establish our Lady's being of the same tribe as her husband.

Whatever families the other tribes had still left, were now amalgamated under Judah's name and headship. This would have taken away all,—if there had ever been any such impediment, as independent tribal existence could have brought with it; which therefore could have no reference at all, so as to prevent Mary, if of Ephraim, from being united to Joseph of Judah: His being husband to her is therefore a fact, which it is only a mistaken application of an imaginary law, to adduce as a proof of her being, like her husband, of the house of Judah.

SECTION IV.—JUDÆAN TRIBESHIP IN MARY DISCOURTE-
NANCED BY THE GOSPELS.

Falsely arrived at as it is, this vague supposition—professedly not a Scriptural statement—is assisted by no single Scriptural text from any of the Gospels: which, as the Commentators universally admit, much too, against their own liking, are entirely silent about her being of Judah. Such an idea is not mentioned even in St. Matthew; whose two first chapters are yet particularly dedicated to those matters of our Lord's origin, which were adapted to exhibit the fulfilment of prophecy, including as they do, amongst other things, His predicted descent from Abraham, Judah, and David. Equal want of evidence is there from St. Luke. Full as his first two chapters are concerning Mary and her Infant, not a word is yet given there about His Mother's being of Judah: nor is any such idea to be found in any of the other Gospels. And this silence of Scripture is not merely a simple *absence* of testimony, but a positive *reticence*; since it occurs on occasions when *mention* of her descent from David could hardly have been avoided, if this were amongst those things which Scripture had been content to let be understood. For the family of David occurs named in the context, as no other one does,—in such a way, as to have naturally drawn Mary's name into mention along with it, at least by implication; had there been any willingness on the part of Scripture to have it intimated.

Besides this, her being of Judah is devoid of Scriptural statement, to bear it out from the Gospels: which positively avoid giving any encouragement to such an idea, in all the ways, in which Scripture can manifest its discouraging intention.

Such an occasion occurs, for instance, in the text of St. Luke: where her name is mixed up with that of "Joseph of the house of David," thus:—

"The Angel came, &c., to a virgin espoused to a man, whose name was Joseph, of the House of David, and the virgin's name was 'Mary.'"

Now if Judah's being her tribe was a fact, which the Scripture had been as anxious to state, as it was to tell Elizabeth's being "of the tribe of Levi," "of the daughters of Aaron;" here, where "Joseph" her husband is particularly classed as a man "of the house of David," is a place, which was just as

opportune for it, as that which is used for the mention of Elizabeth's descent. But yet not a word occurs for it. That it is implied, is an idea which it would be begging the question to assume. Though Joseph's being of the House of David is here expressly stated for its own sake; not only is no connexion with Judah hinted at there for her; but the narrative begins a new clause, to announce her name. "And the virgin's name was Mary:" as if to avoid saying any thing, that could have such an idea suggested.

Another instance is that about the taxing, when it tells us—

"Joseph went up from Galilee into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed, with Mary, his espoused wife."

Now certainly if Mary's Davidical lineage were of as much importance to be told, as that of Joseph's; this place here concerning the very enrolment of St. Joseph, according to tribal lineage, which the special mention of Joseph's being of the house of David is inserted to occupy, were certainly as proper a place, as could be required, for recording it. But yet not a word about her lineage from David is dropped. On both these occasions, suggestive as they are, the name of Mary is actually picked away out of the clause that mentions Davidical descent of Joseph; and a separate clause is framed on purpose for her personal conditions being expressed. Though her name and her abode are given; yet, when her descent from Judah, which, if it were a fact, that the Scripture would have us informed of, might naturally have been expected to be noticed here, the Scripture seems to step aside out of the way, as if to avoid having any thing to justify such an idea. But if this were a truth, which the Divine Spirit of Scripture had wished to give Scripture's own warrant for;—then, without our pretending to decide what matters the Scripture should

Instead of—what there ought to be for such an idea—an expectation of the female side, as a genealogical channel and a genealogy to suit, no such expectation existed, no such genealogy is found.

choose to instruct us upon, we might at least expect that instead of seeming, as it does, actually to discourage the notion,—having men to torture it out of Scripture, by first supposing it there themselves,—it would allow us to find in itself at least some little allusion to the idea, if not a distinct testimony. Nay more! If Judæan

descent in Mary had, as the adverse opinion supposes, possessed any thing like the importance that Scripture evidently attributes to that of Joseph, we ought to have found all the Old Testament leading up to it, to make Judæan descent, on the female side, expected by the faithful amongst the Jews, instead of their being taught to look for it on the male side: or, if not, then, at least, we ought to have been prepared by some hint to beware in the Messiah's immediate parentage of a sudden change to take place, in mode of transmission from male to female. And in verification of this expectation,—if its method in Joseph's case at least is any guide, there would accordingly be in the New Testament the female's genealogy, pointedly and distinctly given, in a line from Judah, with her name standing forth, to make it "evident, our Lord sprang out of Judah" by her: together with this, too, there must have been some allusions, or some scattered statement, reminding us of the same great fact. But instead of that, there is not producible a single word. Nothing is there in the Old Testament, even in one place, to direct the faith towards the female line, as being the one on which the Messiah's generation from David should depend. Nothing is there in supposed *fulfilment* of it in the shape of a genealogy traced through her. To say that her name's being absent from genealogy is in conformity with the custom of not inserting female names as terms in genealogy,—which is so often loosely assigned to cover the omission,—is a statement of the matter, which is indeed valid; but its validity is to just the contrary effect of that, which they, who allege it, so clumsily pretend: viz. that custom's not allowing a female name to be inserted, is reason enough for Mary's name being here understood:—a very strange way, they suppose the Scripture to be reduced to, for getting a meaning understood! i.e. to have no way of making it known!—just as if the Providence, that watched over the Scripture, even from the beginning, could not have found means, even at a word's cost, of making intelligible what it wanted to convey so impressively. With such absurdity involved in it, the idea of a female being supposable, when not even named, will not explain why it is, that Mary's name is not found here. Her being unnamed arises from a cause,

somewhat less degrading to the Scripture; one which really formed the ground itself, why the naming of females would have been to no purpose:—which was that the females themselves could not make any part at all in a genealogy; according to the principle, that the female kindred is not counted a kindred:—"Genus Patris vocatur genus, Genus Matris non vocatur genus¹:"—so that even if placed in a genealogy as they are sometimes incidentally, their names would not help as its constituent parts.

This incapacity of the female line for giving kindred, renders it impossible for our Lord's genealogy to have gained any thing as a genealogy, by its containing Mary's name; the absence, therefore, of that name is not out of Scripture's impotence to speak itself; as the opposite doctrine really resolves itself into saying;—but because the thing itself, *if spoken, would have proved nothing to the purpose* of showing how our Lord sprung from Judah. Quite in harmony therefore with Scripture's own intent, that she should not be *understood*, is her condition there of being actually unnamed; as stands in the fact, that neither of the New Testament genealogies of our Lord assigns her as one of its terms. And to show conclusively that this exclusion of the female parentage from enjoying any evidence for itself in our Lord's genealogical record is decidedly inconsistent with His genealogy being looked for at all from the female;—we find, on the contrary, the male line to be the one, which has the Scripture yielding itself the honour of all these evidences. Both the genealogies, and the very nature of genealogy in Scripture, mark the male line in St. Joseph as the path, through which the Messiah's generation was to be verified. And in fulfilment too of this designed course are the genealogies of St. Matthew and St. Luke; the one tracing Him from Abraham, and David: and the other up to Adam, "the Son of God."

Both give the male line by St. Joseph, as the one, by which our Lord is qualified with the pedigree the law required Him to have, in order to be of the Tribe of Judah and Son of David, and lawful heir to David's Throne.

¹ The father's kindred is called "kindred;" the mother's kindred is not called "kindred."

ARTICLE ON THE GENEALOGY THROUGH JOSEPH IN ST. LUKE'S
GOSPEL.

Nor is this truth to be robbed of half its substance by the attempt, which some make, at representing the Josephian genealogy in St. Luke, to be really that of Mary: which is remarkable, as affording an instance of perverse audacity, such as perhaps nothing in Biblical commentary can be found to parallel. To say that it is without a shadow of evidence, is only a very mild version of the truth. Plainly stated, the truth would be, that it is flagrantly in the teeth of the most manifest sense that human language can bear: insomuch that it would be hardly possible to find a worse example of grammar-breaking amongst Protestant Traditions. The Thirty-nine Articles have indeed made the world used to a pretty fair amount of impudent abuse of Scripture authority, as when it teaches—"This *is not* my body," to be the plain and evident sense of the words—"This is my body." But this absurdity being only asserted covertly, not in those very words, could hardly be certain of the palm of impudence, in competition with the more downright assertion, that Mary is the person plainly intended to be understood in this Genealogy, where her husband "Joseph" is the one expressed. It is as much as if, under pretence of interpreting a man's will, leaving his property to his son John, some hungry expectant stranger, should affirm his own unnamed self to be really the person intended in the "John," whose name was actually given. How such a hopelessly absurd pretence ever came to be broached at all, or defended, is only to be explained from the force of an over-ruling craving; like that, which, as one may remember, a police report some years ago contained an account of, as having spurred the resolution of a certain footpad, who had been for some time lying in wait on a dark night for a prey in a hedge. Seeing at last a traveller on the road come up, whom he hoped to find a profitable victim, with despair-made determination he leaped out of his hiding-place, crying, "You'll do;"

For want of which the supporters of the theory have been driven to pretend that the one St. Luke gives of, St. Joseph, was meant by him to be that of Mary;

and at the same time seized hold of his body. Not unlike this action is that of the disappointed hunters for a genealogical descent for Mary. Unable, as of course they would be, to find a single scrap of evidence, for her being the real link in our Lord's Judæan descent; on coming at last upon His Josephian Genealogy, urged by their unsatisfied hunger for signs in Mary's favour, they have, with a "You'll do," seized hold of it desperately, as the last chance they could ever hope to get for being able to pretend that they could show a pedigree of Mary. In committing this violence, they have suffered no retarding influence from any sense of the genealogical law, which excludes females from being constituent terms in a genealogy. For though females themselves can, as Judith, have a genealogy, which would always be through the male line; they cannot themselves give it, or make part in forming it. This inability of females for genealogical purposes, is however quite outside the knowledge of the zealous votaries of Mary's title-bearing office. And in this ignorance they go on unrestrained by any preventing safeguard to stay them, from making the absurd attempt at getting Mary's genealogy out of the record of that of Joseph.

Happily, however, the outrage has never wanted its proper reprobation from Scriptural scholars: who, indignant at its coarseness, have not failed to denounce it as a most unpardonable assault upon Grammar and language: but, however, only in vain for the partisans. Their itch for representing Mary as the means of realizing our Lord's Judæan descent, which the light of the genealogical line has not cured them of wishing for, has been too strong for any reclamation on the part of conscientious Biblical scholars. It therefore still holds place, and even so stiffly, that it is not an uncommon thing to find at the beginning of editions of Scripture—by way of giving due solemnity to this fiction—a grand-looking genealogical Chart, consisting of a long line of Mary's supposed ancestors, all professedly out of this very same passage of St. Luke's genealogy of St. Joseph; while another line from St. Matthew runs parallel with it; both terminating together gracefully in our Lord Himself.



This usage has helped to give a persistency to the idea; which having thus become so inveterate, must needs have some few words spent upon it, in order that the reader may have better means of judging for himself, how far solid are the reasons alleged to justify them in so eagerly desiring to have Mary's name, like that of a male, placed into the Register of her husband's genealogy. The first reason for having it there is one which, properly resolved, really comes to this:—that her name *ought not to be there* at all! for her being, not as female competent for any place in a record of genealogy is the very reason, they rightly enough assign, for her name not being already in this one. "There is no admission," they say truly, "for ladies' names." This is perfectly true. But the reason of their non-admission is quite different from the one they allege,—that it was *only not customary* to insert them, although they were to be understood. Whereas the true reason of their not being expressed in genealogical lists, is that, as they do not count, they were therefore not to be *understood* there. And yet this very fact, which females' want of right to be understood there explains, is the very one, that these gentlemen allege for insisting that there shall be an understanding there of Mary! She must—their argument runs—be put into the Scripture genealogy, because the Scripture genealogy has—as of course it purposely has—omitted to put her there itself. Brought into a level of comparison, the two different ways of concluding concerning the same acknowledged omission of female names, may be represented in two statements; of which the first is:—"Her name was *not to be understood*: therefore it was *not expressed*." This is the true account. Instead of which the version, which the Theorists would force upon you, is:—"Her name is, according to the custom of omitting female names, *not expressed*: therefore she *is* to be understood. And so, that being the case, we must manage to have it understood there." The result of their reasoning is therefore this:—St. Luke being, for some reason, forbidden to write Mary's name in her own genealogy, though her name was, as they contend, the *very one for the sake of which* the genealogy was written by him, left

which gratuitous fiction is a violation of Grammar, and of the evident sense of words.

it to be done by these gentlemen : who explain themselves for so zealously putting in her name on a plea, which duly stated is—that her name is not wanted there. This is what comes of the reason the partisans confide in, to justify their desperate design of having Mary's name as the chief one in the Register, from which the Scripture has altogether excluded it. Having, however, once determined upon the purpose : it is worth while to take notice of the train of suppositions, which the partisans are obliged to coin out of their own heads to support it.

1. The first supposition is that the Register of St. Luke *knew at all of the name, or condition of Mary*, beyond what every genealogy must suppose known,—there being some one who was wife to St. Joseph. Except for this necessarily implied truth, not a particle of reason exists to lead us to imagine that the Register itself, whether composed by St. Luke himself, or taken from some public authority, necessarily recognizes her existence, name, pedigree, or condition. This voids all idea of Mary's name being intended by the Register. However, to let the theorists have a full swing in proving their own absurdity ;—we will let pass their first-implied postulate—that the Register in St. Luke had a knowledge of the name of Joseph's wife.

2. The next supposition, that they would ask us obligingly to let pass unchallenged is,—that knowing her to be this same Mary, the Register's purpose *was to give her genealogy*.

Implying, as this supposition does, that the registering authority in St. Luke could ever think of tracing our Lord's genealogy through a female as one of its terms ; this supposition the partisans make, would require us to believe him as completely ignorant of the laws of genealogy as themselves ; which the fact of his record's finding a place in Scripture certainly would not allow us to think. This makes quite impossible the idea, that in framing this genealogy, Scripture authority could ever have had such an intent, as to let Joseph's wife be understood as one of its terms : which is, therefore, a second groundless supposition, their purpose forces them to make.

3. The next supposition—following that of the Register's intention of making a genealogy through an incapable female

link—is that *that in St. Luke is the one*. But unfortunately for their purpose of pretending this to be Mary's genealogy—Mary's name—the person who ought especially to have been expressed in the passage—does not appear there at all. The words are:—

“Jesus Himself began to be about thirty years of age, being, as was supposed, the son of Joseph, son of Heli,” &c.—(Luke iii. 23.)

without any mention of Mary. Yet this clause is the ground, upon which, if at all, their claim for Mary's being supposed as a term of the genealogy has to be maintained. When then, free as the writer of the Register was, to set in its proper place any one capable of forming a link in it, the name of the alleged most important link—Mary, has been intentionally omitted by him; we must first be driven out of complaisance to the theorists, to believe, that, if it were his particular wish to have her name understood by the reader in this place, where he has left nothing to signify it; the best way he could find for expressing his most important idea in it, was to leave out all intimation of it. This is the first consequence of their supposition, that this is her genealogy.

4. Quite on a par with it is the next supposition necessarily arising from it, to account for the name of Joseph appearing, as it does, in the text, where Mary's name is said to be understood, in the words—“reputed to be the son of Joseph, son of,” &c. Now “Joseph,” notwithstanding all the theorists' wishing to that end, can never be made to mean “Mary,” nor stand for it in any way, where personal identity is concerned: and not only that, but it *excludes the name of Mary from the place it occupies*. Consequently as Joseph's name has been made to stand here, and not that of Mary, which they say was *the one intended* to be understood; the only means we have left to us for explaining the sacred writer's conduct is that the best way he could find for remedying the ignorance, his own omission of her name must cause in the reader's mind, was to lead him away *still farther from the possibility of making the right guess about it*, by putting in a fictitious name, in the stead of the real one.

This difficulty, however, stands but little in the way of 

brave theorists. Pressed with a famine of Scripture proof, they are not a whit deterred from their stern purpose, that Joseph's register, dead as it is against them, shall not be Joseph's, but Mary's. In pursuit of this object, they proceed to defend themselves against the evidence of the Scripture text, by use of an art, which we may liken to what, I believe, artists in painting describe by the expressive word, "scumbling;" that is, rubbing in a feature in a picture into a dull blur, so as to render all form indistinguishable. This is the sort of process that has been applied by our theorists to *St. Luke's obnoxious* text—"reputed to be the son of Joseph, son of Heli," &c. :—which they manage to reduce down to a safe neutrality, by rubbing the words out of all their own meaning. In this they have been aided by their fortunate ignorance of the meaning of the word translated,—“was supposed,” or “was reputed,”—*ἐνομίζετο*, which really means,—not that Jesus was only *popularly* and *falsely supposed* or reputed,—but was “*legally reputed*” as according to genealogical law He was—*Son* to Joseph. For being Son of her, whose lawful husband was Joseph; He was *duly imputable* in the eye of the divinely instituted covenant law to Joseph as father. This clearly enough makes *ὡν, ὡς ἐνομίζετο*, to mean properly:—“being as He was in *legal repute*,” or estimation, or according to genealogical law, “the son of Joseph, son of,” &c. Instead, however, of this true sense, the theorists, encouraged by the loose idea their minds have contracted from the words “*supposed to be*,” have been fain to believe that there was something *unreal*, or *false*, in the imputed Sonship, which the text asserts: as if this were meant to suggest that Jesus *was not truly reputed* Joseph's Son. This insinuated falsity of the imputation has left them of course more free for following the sense-blurring process, which their settled determination to intrude Mary's name instead of Joseph's into the text, leads them to work upon that part of its wording where genealogical position is assigned to Joseph.

(i.) Before this clause, then,—“being, as was supposed, the son of Joseph, son of,” &c. ; the theorists, with the view of nullifying the meaning, being favoured by the darkness to

them of the Greek word for "supposed," ἐνομιζέτο, drop in the small but potent word "NOT;" which at once turns St. Luke's assertion into a contradiction of itself: which accordingly now comes to be:—

"not being, as was supposed, the son of Joseph, son of Heli, and son of Adam, son of God."

The result of this first emendation of St. Luke's text is that all sense in the words, "Joseph, son of Heli," effectually disappears; and the whole clause becomes a mash of nonsense, without any purpose of its own, but to say—not what *was*, but what was *not* the genealogy of Jesus, viz.:—that He was "*not* as was reputed, the son of Joseph, son of Heli, son of," &c. One object, however, has been attained to their satisfaction;—which is, that now the sense of the text, having been all obliterated from it, cannot any longer stand in their way.

(ii.) Having thus gnawed a hole in the grammar of the clause, big enough to stand any amount of free handling inside it;—the next thing is to *get Mary's name into it*. That she is not there already is a pity, considering the mess that has been made for that purpose. To get it there, however, cannot be difficult, or impossible, to men such as our determined theorists. If they could lame the Scripture text by first smashing the meaning of the verb into no meaning, and then, thrusting a noun out of joint with its depending genitive case; they could have no difficulty in putting into the grammatical gap they have made, a name that the writer never intended to be there. Accordingly, as this is the sort of thing they stand in need of for the name of Mary; they set themselves to the work of getting it into the text; which, after their first operations upon it, has come to stand thus:—

"Jesus not being, as He was reputed to be, the son of Joseph, but being the son (that is, immediate son) of Heli."

This is the place where, they say, they will have Mary's name to appear. And what is the new invention they employ for getting it there, where it does not appear, nor even seem possible? Why, the Columbus-like one of *putting it there first themselves*. This is effected by a new change of the not

sense from that which made Jesus, "*not son of Joseph,*" and Joseph *not son of Eli*, to another one, which is to make Jesus seem to be the *immediate son of Heli, and Joseph son of no one*, thus:—

"Jesus, being, not as He was reputed to be, son of Joseph, but being really son of Heli."

This puts Joseph out of the genealogy altogether, and Heli appears there in his stead, immediately before Jesus, not as in the text, the *father of Joseph*, but now, as the immediate *father of Jesus*.

(iii.) In this state, which the second step of the process has produced, the grammar of the original words is still farther off than ever from any power to withstand their intrusion of Mary's name: which now requires for its accomplishment nothing more than another supposition made for the purpose;—a thing they are quite ready for at any time;—which is, *that Mary was the daughter of this same Heli*, whom they find named as Joseph's father. This name, therefore, is one which they think they can conveniently assume as a father for Mary. The supposition costs them very little in the making; since his name "*Heli*" is supplied already by the text itself, and any other one's name, had it been there, would have been taken to stand for that of Mary's father. And so, as the one, that happens to be there, is *Heli*; Heli is forthwith seized on, after their manner, to stand for father to Mary. Having thus made Heli, father of Mary, instead of what the text states him to be, father of Joseph, all upon their own private responsibility; the remaining business of putting in her name into this passage of Scripture, only entails on them—what they are not the men to shrink from making—a fresh change in their own previous nonsense from—"Jesus being, as He had been put before, the immediate son of Heli," to His being now only the *grandson of Heli*. This gap opened between grandfather Heli and grandson Jesus leaves the required room for His mother Mary's name to stand; and there it is, accordingly inserted by these gentlemen; who have now made the text to undergo its fourth change—from, "*Joseph, son of Heli,*" to "*Mary, son of Heli;*" so

that the text under the new phase, from the third manipulation, comes to mean :—

"Jesus being, not as He was reputed the son of Joseph, but being really the son of Mary, son of Heli," &c.

(iv.) In this step of the altering process, "son" has to stand for two, or three things at once ; for "grandson" and "son," and also for "daughter." In order then to make the change from St. Luke's sense to their own nonsense complete, the last awkwardness of the word "son" in the English of St. Luke has to be amended, by changing it into "daughter;" which done, will leave the text at last, in this state :—

"Jesus, not being, as was wrongly supposed, the son of Joseph, but being really the son of Mary, *daughter* of Heli, son of, &c., son of Adam, son of God."

In this the assertion made by St. Luke is effectually contradicted. An idea inconsistent with genealogy has been interpolated, and no vestige of the original sense remains except in being denied. In this is brought about at length the conclusion, which their idea of Mary being the means of our Lord's Judæan descent has made them so fondly desire ; that she should be held to be the person, whose genealogy is traced by St. Luke.

To represent the whole series of steps, in a succinct order, beginning with St. Luke's own text, with the successive alterations marked in *Italics* ; they will stand thus :—

"Jesus being, as He was legally reputed, or deemed to be, the son of Joseph, son of Heli, son of, &c., son of Adam, son of God."

i. First change ; inserting word "not," to contradict St. Luke's assertion :—

"Jesus, *not* being, as it was falsely supposed, son of Joseph, son of Heli, &c., son of Adam, son of God."

ii. Second change ; disjoining the grammar to make Joseph no longer son of Heli :—

"Jesus, not being, as He was falsely supposed to be, the son of Joseph, *but being* son, that is, grandson of Heli, son of, &c., son of Adam, son of God."

iii. Third change ; coining a new sentence, to make *Mary* son of Heli instead of Joseph :—

"Jesus, not being, as He was falsely supposed to be, the son of Joseph, but being really son of Mary, son of Heli, son of Adam, son of God."



iv. Fourth change; to further amend previous alteration, by changing "*son of Heli*," into "*daughter of Heli*:"—

"Jesus, not being, as was falsely supposed, the son of Joseph, but being really, *the son of Mary, daughter—not son of Heli, son of, &c., son of Adam, son of God.*"

These four steps are all necessary to be supposed gone through, in getting from the first text as it stands, pure in St. Luke, to the text as made for him by the commentators.

If, however, in complaint against this representation of their mode of getting their last result, they should say that their attainment of it is not by going through all these intermediate steps,—but that they arrive at the last *all at once*; then, it will be worth while to exhibit to the reader, how, they must suppose St. Luke would have us read his own text, changed into their own desired sense, all at once from that of its own simple words;—"Jesus legally reputed to be the son of Joseph, son of Heli, son of," &c. Without the transitional process through the four intermediate steps,—which however blinked must still be supposed, it will be thus:—

"Jesus being, not as He was supposed by mistake to be, the son of Joseph; but being really son,—that is, grandson of Heli, or, in other words, the son of Mary,—the son of—or rather the *daughter* of Heli, son of, &c., son of Adam, son of God."

This will represent the state of St. Luke's genealogical ideas as they are supposed to be in the theory of the scholars who so constantly persist that, when exhibiting Joseph's genealogy, he was really all the time giving the genealogy of Mary.

The whole theory entails such a heap of absurdities and unwarrantable violations of the plainest grammar, and such a series of interpolations, as make it quite vain to argue with persons maintaining the opinion that requires it. The plain truth of the matter is;—that they have determined, out of their own brains, that Mary's genealogy ought to be put by them into Scripture, because it is not there already; and that this of Joseph's shall be the one.

The theorists' mode of dealing is no attempt to explain St. Luke's words; it is not even so innocent as a violent straining of them. It is a coarse-minded blotting out of the sacred author's sense, and writing instead their own nonsense over

it. Such is only a mildly-stated form of the true verdict to be given upon their attempt at making out St. Luke's genealogy of our Lord, through Joseph, to be really either directly, or indirectly, through His Mother Mary.

SECTION V.—SUMMARY OF THE FOREGOING REFUTING
ARGUMENTS.

Unworthy, therefore, of refutation for any merits of its own, this pretence of making out St. Luke's genealogy to be that of Mary, cannot be allowed for an instant to shake the certainty of the decisive fact that both the genealogies of our Lord, in the Gospels of St. Matthew and St. Luke, trace His descent from Judah through the male line of Joseph.

Such a pretence cannot then obscure the right of the genealogy in St. Luke, from being like that in St. Matthew, of St. Joseph only.

This perfectly uniform prominence, which the Scripture assigns to the Judæan tribeship of Joseph, whenever our Lord's Judæan origin is any way sought to be significantly marked for the reader, quite displaces the idea of its caring to represent His Judæanship as depending at all upon a Judæan tribeship in His mother Mary; which, therefore, is evidently quite other than the mode for making our Lord of Judah, that Scripture wishes to commend to us.

St. Joseph therefore is the only one to whom Scripture attributes the proper qualifying capacity for giving Judæanship to our Lord.

Thus left unfavoured with any testimony from Scriptural notice, the Scripture in also positively disowning it, as it really does, whenever it has an opportunity of doing so, has done all it can to prevent our admitting it into credit. It may therefore be deemed to be utterly excluded by Scripture. And this, its excluded condition, which Scripture every where so steadily guards, communicates correlatively a disallowing tinge, even to that mere blank of evidence which is exhibited about it in its other parts. The whole extent of which therefore, presenting though it does only a dearth of favouring signs, is seen nevertheless, when viewed duly in conjunction with its more positive reticence, to conspire actively with it, in disallowing the notion, that the mode it would approve for securing our Lord's Judæan genealogy, was for Judah to be the tribe of His mother Mary. And as

This manifest intention of attracting all our Lord's genealogical descent to His Father, St. Joseph, quite displaces the idea of its wishing to represent Mary His Mother, as being the channel of it.

Scripture's record of her marriage with a Judæan husband is no proof of what it is alleged to show,—that she was herself also of the same tribe; its being alleged leaves the previous dis-

This conclusion leaves Scripture's uniform disapproval unaltered: so that Scripture must not be abused to the purpose of making our Lord's Judæan-ship to depend upon Mary His Mother. approval of that idea by Scripture quite unaltered: so that her Judæan origin remains disowned by Scripture, in every way, in which Scripture can show its disowning intention. Thus therefore intentionally withholding, in all the ways it can, any support to the idea of our Lord's maternal line being Judæan; it cannot

have its weighty authority alleged in favour of any such bootless theory, as would employ that same maternal line to secure a genealogy from Judah for Him. And what should

This, and being perfectly fulfilled by St. Joseph His Father, takes away all serviceableness from such an aim. make its ineffectualness to be undeserving of any regret, is that the purpose it is vainly devised for—of Judæan descent in Christ, is so beautifully fulfilled through His Judæan father St. Joseph, as we have seen, as to present the anti-Scriptural device of pushing up the maternal line for it, as nothing better than an unprofitable impertinence. And this in effect is all that can be said for the attempt at getting Christ's qualification of Judæan-ship conveyed to Him by His mother Mary, which has so painfully given birth to the invention, that Judah was the tribe of the Blessed Virgin.

Having therefore no merits of its own, the persuasion of our Lady's being of the tribe of Judah may be without scruple barred from standing in the way of any doctrine that has something to say for itself. This opinion then, resting, as we have seen upon no better basis, than a merely imaginary necessity, which the Scripture every where steadily disclaims, possesses no merits of its own, to make it worth any one's caring to maintain it; Hollow therefore of all claim to credit, the idea, that the Blessed Virgin Mary was of the tribe of Judah, may without further scruple be barred from standing in the way of any other doctrine, that has even the least acceptable grounds to commend it.

And such is our doctrine of our Lady's descent from Ephraim, which will be accordingly the object of our proof, in the following argument from Scripture. And such is the doctrine of our Lady's descent from Ephraim: which it will be the object of our labour to prove in the following Part II., containing the argument for it from Scripture.

PART II.

PROOF OF THE DOCTRINE OF THE EPHRAIMITE DESCENT OF OUR
LORD'S MOTHER FROM SCRIPTURE IN TWO PROPOSITIONS:—

- I. Showing that the Progenitorship of the Messiah was divided into its two parts,—paternal and maternal,—between the two lines of Judah and Ephraim.
- II. That these two lines of Judah and Ephraim coalesced in the persons of Joseph and Mary for the production of the Messiah.

In which is given an explanation of the Scripture doctrine of the Incarnation; as being the main point in the heavenly marriage between Jehovah and Israel His elect: in which Mary the Virgin is the representative functionary of Israel “the Virgin,” spoken of by the Prophet Isaiah, as the one, who should “conceive and bear a Son.”



INTRODUCTORY CHAPTER,

GIVING OUTLINE OF SCRIPTURE PROOF OF OUR LADY'S EPHRAIMITE DESCENT.

SECTION I.—ITS ANTECEDENT FITNESS FOR HER, AS MOTHER OF THE RESPONSIBLE FIRST-BORN OF MANKIND.

THE Scripture proofs of our doctrine of the Blessed Virgin Mary's Ephraimite descent are in great plenty: grounded upon the manifestations of the Old Testament; which indicates that the line of Judæan descent expressly foretold for the Messiah, should have along with it an Ephraimite line also: quite in accordance with the sort of extractional qualification theologically required for Him as the one, who was to hold amongst mankind the position of Adam's true representative, legally responsible for the first Adam's liabilities. Which He could not have come into the world already accredited as being; unless, together with the human genealogy devolving by inheritance upon Him, He had also inherited the *Ephraimite gift of the human Primogeniture*; by which He should be truly reputed the First-born of Israel, the First-born of Man. This position of First-born, as being one of the Great Atonement-maker's essential marks, was indeed strongly enough prefigured for the Messiah in the first-born character of those many types of His,—the sacrificial victims, which, since the fall, had been so con-

The Scriptural proofs of our doctrine of the Blessed Virgin Mary's Ephraimite descent consist in the indications, which the Scripture affords, of an intended Ephraimite descent by the mother's side for the Messiah.

As is fitting He should have in accordance with a Theological requirement in Him as having to be—what Ephraim alone could make Him to be to the people Israel—the representative by Birth-right of the first Adam.

This position of Birthright Representative as denoted in the first-born character of His Scripture types, showing the atoning Victim of mankind was to be their First-born Son,

stant along the Old Covenant dispensation. These present to our view, as figures of the great Victim, the "firstlings of the flock" offered up by Abel;—the "first-born" title of the nation Israel, as it was constantly called, because of its state of dedication to Jehovah as the "firstfruits" of all the people of the earth. Then there are the first-born of the Egyptians, man and beast, smitten as the price of Israel's redemption from its bondage; in which, says the Lord, (Is. xliii. 3,) "I gave Egypt for thy ransom." There are the "first-born" of the Israelites themselves; who, in commemoration of that redemption, were—all such of them, as were born since that time—taken as holy to the Lord, under a saving clause of being exchanged for the Levites. Then again, we have those "first-born" of man, who were afterwards, by ordinary law, dedicated under the prospective commutation of five shekels to be paid instead;—the "first-born" of all cattle, of the cow, of the sheep, and of the goat; which were not to be redeemed; the "firstling of an ass" which was redeemable; the "firstfruits" of the ground—the harvest offered to the Lord. All these firstfruit offerings, in whose sanctification all the rest of the like name received a participated sanctification, were types—and very lively ones—of that great human Firstfruits, or First-born offspring, that mankind should have to offer to God, in whose prime holiness all others adhering to Him were to be made holy. He, therefore, who is marked as the intended atoning Victim of mankind, must be no other "Son of Man" than the one eminently such, *the First-born of the race.*

and therefore to come from the family, by whom the Primogeniture, or First-born dignity was, for that purpose, borne in trust; which was the family of Ephraim, through the only channel open for transmitting it, to His immediate parentage — the Blessed Virgin Mary.

Now this Primogeniture of the Anointed one, which, as a legal and transmissible privilege, had been reposed in Ephraim, as the Genealogy had been in Judah, was to be transmitted to the Messiah, on the part of His *immediate* parentage by no other than the female side; since this side was then the only one that Judah's occupation by St. Joseph, of the male side, left open for it.

The maternal side, which the Blessed Virgin occupies, makes therefore her Ephraimite descent a condition

for her son Jesus's representative condition of First-

ling or Firstfruits, which ought to be found in Him, in order for His having in Himself the full qualifying gifts requisite for the redemption of the world from Adam's fall.

This Theological economy requiring Ephraimite origin for the Anointed Victim, who takes away the sins of the world, will enable us better to appreciate the force of its Scriptural indications :

And this reason, which a reflection upon the doctrine's intrinsic bearings suggests, is one which may help us more readily to apprehend the drift of its Scriptural indications.

SECTION II.—THE TWO MAIN PROPOSITIONS CONSTITUTING THE SCRIPTURAL PROOF OF OUR LADY'S EPHRAIMITE DESCENT (IN DIVISIONS A. AND B.)

These indications consist in the marks, which the Scripture gives, that the springing of our Lord's Mother from the tribe of Ephraim was a predestined purpose in the Divine intention.

In which Ephraim is marked as predestined to have the maternal portion of His origin.

This comes out in the fact that that tribe has the gift of being His maternal origin, constantly attributed to it, in the various phases, that mark the course of the preparative dispensation. In which Scripture, speaking frequently of the house of Joseph, either alone, or together with the house of Judah, in regard of their interest in the promised Messiah, leads us by its language to understand that He was to be the product arising from the reunion at last of a remnant of the tribe of Judah, with a remnant of the tribe of Ephraim, which in the commencement had had assigned to it the maternity of the Messiah as its portion of honour corresponding to His paternity, assigned to Judah—out of the main body of the original patriarchal Blessing—the honour of the promised Seed's Progenitorship.

This is found in the maternal character always attending it, in combination with Judah's paternal office.

That this is warranted by the Scripture will be manifest from the Scriptural evidence brought forward for its component parts :—which are two :—

This doctrine is elucidated by the proof of two preliminary propositions :—

I. That the Progenitorship had its two portions, the maternity and the paternity divided between the tribe of Judah and that of Ephraim.

I. That the paternity, or genealogy, and the maternity with the Primogeniture of the Messiah were divided between Judah and Ephraim.

II. That these two tribes — Judah and Ephraim coalesced to produce the Messiah.

II. That these two tribes coalescing reunited the two offices maternal and paternal they were severally gifted with in bringing about the Progenitorship's single purpose of producing the Messiah.

This last would make the Scriptural teaching complete. Each part of the argument will be treated under one of the Divisions A. and B.



DIVISION A.

CHAPTER I.

TREATING OF THE FIRST OF THE TWO MAIN PROPOSITIONS
CONCERNING THE PARTITION OF THE MALE AND FEMALE
PORTIONS OF THE MESSIANIC PROGENITORSHIP BETWEEN
THE TWO HOUSES OF JUDAH AND EPHRAIM.

Its first part, concerning the allotment of the Progenitorship's maternal dignity to Ephraim abreast with Judah's getting the paternal office, is to be found in the earlier parts of Scripture; which intimates there the partage of the two elements male and female that composed the entire Progenitorship. This Progenitorship, being the office of giving all the conditions of human existence to the Holy Seed, or of producing Him as Son of Man, accordingly contained as its two constituent parts—

Of the facts which these two propositions state,—the first, which is that of the partition of the progenitorship into its two parts — paternal and maternal to Judah and the line of Ephraim,

I. The power of *paternity*.

II. The power of *maternity*.

These two correlative sides of the Holy Seed's human ancestry—the paternal and the maternal—had to be settled on persons in two different lines of Abraham's race, together with the two appended charges, which the two parental sides, male and female, also divided between them; that of—

i. *Genealogy*, by which the Messianic Seed's outward worldly standing, as legitimately begotten Child of

should be conveyed to Him validly. And this comes from the father.

ii. *Primogeniture*, by which He should be born the proper claimant to the prime honour of His Father, and that should go by the *Mother*.

Of these two parts, the maternity was reserved for the tribe of Ephraim,—in the foregoing distribution made of one from the other: a distribution, which was quite compatible with their nature,—as being each the property of a different sex, male and female. This naturally made them capable of being bestowed on different lines of the parent stock: which, as they were the Progenitorship's two constituent elements it was suitable they should be, as soon as ever two different main lines for them to be bestowed in, were forthcoming in the chosen Patriarchal family. And such two main channels showed themselves at the time, when the Progenitors' stock

happened as itself branched out into two separate stems (in early as Jacob's time—on the first opportunity occurring since the time of Abraham; Jacob's time), after having previously remained single during the two first Patriarchal representatives. For at first Abraham was himself

its sole male representative, and Sarah its sole female one. Such too were Isaac and Rebecca, who became,—in like manner—respectively the sole male and female representatives of the Patriarchal race in respect of its Blessing. Jacob likewise, their inheriting son, held in himself all that constituted on the male side a main Progenitor of the Seed. Its male and female lines were both included in a main stem, traced in one single person up to his time. But now took place the Patriarchal stock's division into its two *lesser main-heads*: the occasion of which was the partition of the

the division of the Patriarchal wifeship between the two free wives of Jacob, Leah and Rachel. Patriarchal wifeship into two, in the persons of Jacob's two principal wives,—Leah and Rachel. These two wives,—(not to mention the two other slave-wives accompanying them,)—now

held between them parted the Patriarchal wifeship, which had before been held by the one wife Sarah, and by the one wife Rebecca in its entirety. And thus divided, the wifeship led off the wife's side of the Progenitorial dignity likewise into two branches,—one belonging to Leah, and the

other to Rachel. And in this separation on the female side of the stock was afforded a natural way for the Patriarchal stock's great honour of Progenitorship being apportioned into its two principal parts,—the maternal, and the paternal: which accordingly took place in the paternity's being reposed in the house of the one wife Leah—the female fountain, through her son Judah, of *the Judean house*; and the maternity in the other wife Rachel—the female fountain, through her son Joseph, of the main part of *the Israelite line*. Of these two, the first one concerning Judah's having the paternity is an undoubted fact, which there is no need of proving. That which has to be shown is the *second*, concerning the mothership of the Messiah being reposed in Rachel's Ephraimite line: the proof of which, occupying the principal place in this Essay, is grounded upon the evidence of its *necessity* for securing for that same line the required personal channel, by which Christ should receive from it the Messianic Birthright, which had for His sake been entrusted to it. This investment of the Birthright in the family of Ephraim or Joseph, is, according to a principle, which happily, is most distinctly declared for us in Chronicles; where, a contrast being made between the idea of "*Genealogy*" (which follows the begetting principle) and that of "*Birthright*" (which follows that of bearing), we find the birthright privilege of Rachel's line set forth in these most remarkable words, spoken concerning its lapse from its first holder Reuben:—

occasioning the impartment of the paternal genealogy to Judah; and the Primogeniture to Ephraim,

as is expressed in Scripture, 1 Chron. v. 1, 2, about Reuben's loss of the birthright to "the sons of Joseph."

1 Chron. v. 13. "Reuben was the first-born, but forasmuch as he profaned his father's couch, his birthright was given to the sons of Joseph, the son of Israel: and the *genealogy*, (שֵׁנִי) or 'registration,' (i.e. legally registrable descent,) "is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him comes the chief ruler" (and the registrable or reputed descent); "but the *birthright* was Joseph's."

Here we have distinctly marked out for us;—

First. That the Genealogy—"registration" or registrable descent of the Messiah, was perfectly a distinct honour from His Birthright;—

Second. That the Genealogy and Birthright were deposited in two separate tribes of Israel;—

iii. That the tribe, in which the *registered descent* (הַתְּחִיבָה) is reposed is Judah, as prince;—and that the tribe, which obtained the keeping of the *Birthright*, was that of “the sons of Joseph,” who were in the line of Ephraim.

This left the Primogeniture entrusted to Rachel's son, Now as Joseph's female source was Rachel; she therefore, of the wives of Jacob, was the one, whose line had assigned to it the honour of keeping Joseph's privilege—the Messiah's Birthright.

as by right it ought to be. And so indeed she rightly ought to have, as being *the wife of predilection*, evidently *intended*

for the mother of Jacob's inheriting child:—a right which, however, the colourable possession of it by Reuben, which fraud on her father's part, and want of circumspection *on* Jacob's had produced, might for a time overlay it, was nevertheless too well founded in the sight of God for Reuben's fraud-built tenure of it to overthrow for ever.

Nor, accordingly, was it overthrown in the end. For her first child Joseph actually got righted in the birthright, out of which Reuben's irregular birth-order had supplanted him, by a counter-revolution; in which Reuben worked out his own forfeiture of his wrongfully-held primogeniture, by the sin mentioned in the preceding quotation; which gave a legal right to dispossess him of what—radically—never belonged to him: so that the birthright, due to Joseph, becoming thus quit of Reuben's perplexing detention, reverted to its rightful destination in the son of the elect wife—Joseph. And thus it

Accordingly the Birthright was vested in Joseph's family in the youngest born, Ephraim, was, as the text says—“His birthright was given to the sons of Joseph:” and “the birth-right was Joseph's.”

according to a well-known manner of divine appointment. Pursuant to his family's now established right, it was *formally vested in Joseph's inheriting son*. This was Ephraim; who, though the younger, became, according to an appointment not at all alien to the spirit of Scriptural succession, the possessor of what the natural order in time of birth might seem to have determined for his elder brother Manasses. This was conveyed to him by Jacob in his last will and testament; in which, taking Ephraim the younger, instead of Manasses, he put him into the place of his former birthright son Reuben,

and Manasses into that of Simeon—Leah's second son,—saying:—"As Reuben and Simeon shall they be mine."

With this he gives to Joseph, in whose right this adoption had been made, *the birthright son's inheritance of the two portions*: "the one portion above thy brethren." To this he adds the honour of being called by his "name" Israel. "May my name be called upon them." This name of "Israel" was, apparently from this, to dwell in the house of Joseph with Ephraim, yet not to forsake Manasses. The abiding of the immortal name "Israel" with them, was no doubt owing to something inherent in the dignity of the Birthright. This same great privilege in their family explains how it is, that, in Jacob's distribution of blessings to his sons, while the greatest kingly dignity was assigned to Judah, Joseph was yet the one of them, whose blessing was the richest in point of plenty, and that especially *with reference to bearing, or fecundity*. And when this blessing was, in terms very analogous to those used by Jacob, given again by Moses; Joseph's "glory" is likened to that of the "firstling of his bullock," as being that of the birthright son.

It is in virtue of this Birthright Sonship incident in Ephraim, that the whole people Israel so far as they were identified with Ephraim, as associate tribes, were called by God "His Son"—"His first-born Son." "Israel," says He through Moses to Pharaoh, "is My son, My first-born son; and if thou dost not let My son go, I will slay thy son, even thy firstborn." In this same view He says, in Hosea, that He called His son "Israel out of Egypt, because He loved him:" which words are so pointedly adopted by St. Matthew, as receiving another verification in the person of the more truly Son Jesus, when returning thence into His own land again. The same truth confirms the words of God by Jeremiah—"I am a father to Israel, and Ephraim is My firstborn." So it is, that (what would otherwise yield no worthy meaning) Ephraim is called by God "My dear son"—"a pleasant child." It gives us to understand why the idea of "firstfruits" is attributed to Israel. "Israel was in his youth in the wilderness holiness unto Jehovah" the first

fruit of His increase. He was also in Hosea the "first ripe fig" found in the wilderness.

The idea of which is conveyed in the expression—so commonly used—of Israel being "God's inheritance."

In the light of this truth, the quality of Birth-right Son in Israel discloses itself to us under the idea which is frequently given of Israel as *God's inheriting Child*: as is equivalently conveyed in the expressions, that represent Israel as God's inheritance, "or His portion." For this honour of being the *inheritance* of God, is really the same in effect as what is described in various parts of the Scripture as being the people whom He had "purchased,"—"the vine which He brought," and "planted in the mountain of His inheritance,"—"the mountain which His right hand had purchased," dividing to them an inheritance by line; by which they were "the peculiar treasure" of Jehovah; "out of all the earth;" the people whom "He found" "in a waste howling wilderness, and instructed as the apple of his eye;" making them the inheritors of the choice blessing of the earth, and to eat the increase of the fields, &c.

All these ideas, belonging to Israel as adopted to the lot of inheriting Son of God, are involved in the idea of his being God's own inheritance, which is however applied to them in Scripture so frequently, that you might almost find an abridgment of Israel's entire career written out in phrases, that allude to them under the same notion as the portion of God's inheritance. Thus it is as God's inheritance, that Israel *was destined to be*; "to be unto Him a people of inheritance," which means here more plainly than usual *an inheriting people*. "An inheritance," it is said, that "Jacob is." After this title Jehovah is prayed to "*bless him*." It is this inheritance, which He "*confirmed*."—And when infidelity had made this heritage to be to him as "a lion," as "a speckled bird," He was "provoked for a time" with it—"was wroth" with it, and "the heathen entered upon" it, the Gentiles "trampled it under foot," and thus did He "afflict and abhor" it, and allow it to be polluted, and cast it away.

Yet notwithstanding this reprobation He would not so utterly desert it, but that He would show mercy to "*its remnant*," which He would "not forsake," but "passed by the transgressions of the remnant of His heritage," "and fed the

flock of it." And He would "plead for His heritage Israel," whom the heathen had scattered among the nations.

All these phrases about Israel as being God's inheritance, only bespeak, in the idea to which they are equivalent, of God's inheriting Son, that Israel was—as the other expressions directly say—*His First-born or Birthright Son*, destined, as His true offspring, to inherit His Father's estate—the world.

And this same Birthright privilege, provisionally vested in Israel's representative family Ephraim, in prospect of Christ the true Ephraim, by virtue of whose heirship to the world the literal Ephraim now enjoyed the honour of holding it, was only kept by this line of Rachel in trust, in order to be delivered to Him whose it was, when He should come upon earth to take it. Nor was the Messiah to miss receiving it from her line. If that line, in whom the Birthright was deposited, failed to convey it to Him, then He would not get it at all. And not getting it, He would consequently not have entered amongst the families of men, as the law of His own introductory Covenant prescribed that He should do in His earthly generation—the rightful "First-born" of His own people. He would not have been the Man, whom Jehovah destined Him to be by Israelite law,—"His First-born, higher than the kings of the earth."

But yet nothing of this First-born character was to fail Him. As the Son of Man in God's eye, which demanded a First-born character in Him to the most perfect reach of the word's signification, He was to be not only "First-born of the poor" and "meek who should inherit the earth;"—the "First-born" of His own Mother,—the "First-born of the dead," and of the living;—"First-born amongst His brethren,"—and First-born in every eminent sense, which primogeniture can signify;—but the *Firstborn of His own people, the representative of the "First-born Israel,"* as well as representative of the kings of Judah. And this Firstbornship, rooted in the legal Primogeniture of Abraham's race, He could not have got, unless it had been duly derived through the line, which was entrusted with it,—the line that traces from Rachel. But yet she, not being fountain of our Lord's paternal stock, which

This Birth-right title, which is so indispensable for Christ the true Ephraim,

He therefore has to receive from the literal Ephraim, tracing from Rachel, to whom it was entrusted,

by Judah, could not transmit this deposited treasure of the Birthright through the Messiah's paternal side (which itself

through the only channel open for its passage—the female parent of our Lord—the blessed Virgin Mary.

indeed was not by nature the channel required for it). His maternal side, therefore, was the only channel that can have remained to her line by which to transmit it; according to the requirements of God's economy; which, therefore, if it ordained Rachel to be the ancestress of the First-born, required for her actually realizing that destiny, that her race should have the honour of bringing forth His Mother the Blessed Virgin.

The possession of this Birthright-holding privilege in Rachel's line is also well evinced in the Scriptural evidences in the Ephraimite line of its possessing the destiny to the mother's share of the parental office such as,—

i. The worthiness of Rachel for the maternal source of the Messiah, as being "the wife" of Jacob.

And that this privilege of destined motherhood was actually possessed by her line, there are not wanting sufficient grounds of demonstrative Scriptural evidences, quite equal to those which are usually taken for showing Judah's part in our Lord's origin. These are found in the constantly adhering marks, that the Ephraimite line bears, of being all along destined to be a *joint origin with Judah in the parental office.*

This seems to be radically assured to Ephraim, in the fact, that it was equally well founded with Judah in point of *suitable worthiness* in its maternal source Rachel; whose dignity, by the side of Judah's mother Leah, has of course the same grounds to rest on as those which have been already adduced for showing her right to her child Joseph's having the birthright, namely—the never essentially invalidated Divine *vocation to the wife's portion*; which also Jacob's evident preference for her, shown in the spirit of the progenitor of the Blessed Seed, seems to seal. This merit of her position as wife to the Messiah's progenitor, which the very title she bore of "*the wife*" of Jacob by excellence seems to denote, looks like a guarantee in the sight of God, of the reward in store for her, of being the source of the Great First-born, to come from him.

ii. The marks in her line of being "the fruitful one," or who should have "the fruit of the womb" as the names of its individuals.

This Messianic destination strongly marks the same line's onward course, in *the Messianic character of the personages* derived from it—Joseph, Ephraim, and Joshua, as compared with those of Leah's line—Judah and David.

Even their very *names* murmur a prestige of ^{Joseph,—}maternity, in the idea of fruitful bearing, that is ^{Ephraim,} expressed in them. Thus first, “Joseph” signifies “*increase*.” Ephraim signifies “*fruit*,” or “*twin-fruit*,” both characters of a maternal cause. It is perhaps not absent in the name of Ephraim’s descendant *Nun*, Joshua’s father, whose name coming from a word signifying “*to perpetuate*,” is the same word, that yields the word *Nin*—i. e. progeny—son—offspring. The meaning of these names is not at all unapt to recall what Jacob’s blessing to Joseph so powerfully declares, the mother-like gift of fecundity, which was the distinguishing privilege of the Ephraimite family. The name Joshua, though not connected with any idea of increase, or fruits, is the same name as “Jesus,” which was given by Divine command through the angel to the Messiah. And if the imposition of this name on our Lord was in conformity with a common practice amongst the Jews of selecting for their children *family* ^{as well as in the} *names*; it would seem to lend greater likelihood ^{characteristics of} to our Lord’s connexion with that family of ^{the individuals} Ephraim, from the great ornament of which His own was derived. ^{of her line :—}

The idea, which the names of the Ephraimite race recall, is also sustained by *the features in the history of* ^{Joseph,} *each*. Thus Joseph is the only one of the sons of Jacob, who shares,—as he does with a difference very advantageous to himself,—with Judah, a prominence in the account of the “generations of Jacob :” as if he, and his half-brother Judah, were those, whose fortunes were of most importance in the progeny of the father of the Holy Seed.

The second personage in the line of Rachel, ^{Ephraim,} Ephraim himself, is the one, who, as has been already noticed, in Jacob’s last testament, stands out alone amongst all the family of Jacob, as being constituted the true inheritor of the Israelite Birthright.

The next one, Joshua, is he who had the honour ^{Joshua.} of *leading the armies of Israel* into the promised land of Canaan ; in which vocation he is described emphatically as the person, who should “*cause Israel to inherit*.” Thus Israel,

when manifested in its Birthright aspect of *inheriting Son*, has for its representing person a man of Ephraim's tribe.

These are indeed but prefigurations; but they become of great value when seen in conjunction with what they are now brought in as helps to illustrate,—the doctrine that the Messiah's maternity was vested in the line of Ephraim, tracing from Rachel, as the paternity was in that of Judah. This was the first of the two propositions stated to be explained.

DIVISION OF PROOF, B.

TREATING OF THE SECOND OF THE TWO MAIN PROPOSITIONS:—
THE COALITION OF THE TWO HOUSES OF JUDAH AND
EPHRAIM, FOR THE PRODUCTION OF THE MESSIAH.

CHAPTER I.

THE PREFIGURATION OF THIS COALITION.

THE second Proposition set for treatment in this Second Division (B) affirms the ultimate coalition of the two tribes Judah and Ephraim in their several offices, paternal and maternal, for the production of the Blessed Seed—the Messiah.

This truth of this ultimate conjunction of the house of Joseph with the house of Judah in the Messianic interest, may have no unapt presignifications also in *the various ways, in which Judah and Joseph are linked together* as the two principal characters in the events thought worthy of record in the history of the Messiah's progenitor Jacob. Of such is the before-mentioned fact of Joseph's being found, as the only one with Judah, whose concerns, along with his, are related *for their own sake*, as of interest in "the book of the generations of Jacob;" also the various little incidents, that peep out, presenting these two half-brothers associated together:—Judah's effectual share in getting Joseph saved from the pit, before his slavery; his share in bringing about the second descent to him into Egypt; his part in the interview with Joseph in pleading for Ben-

The coalition of both houses of Judah and Ephraim in the production of the Messiah had been prefigured in—
1st. The connection of individuals of both tribes:
i. As Joseph rescued from the pit by Judah:—

jamin ; then at the time of the general migration thither, his being employed by his father Jacob to lead the way to Goshen to visit Joseph.

These are instances of a joint pre-eminence in the history of themselves as *persons*. A more significant instance of their honourable conjunction in service of the Divine economy takes place in the persons of the *descendants of their two tribes*, in the affair of *reconnoitring the land of Canaan* ; where twelve spies, one out of each tribe, were sent to bring back a true report about the land. Out of these twelve, all showed themselves cowardly and unfaithful except two ; and these two were—one of the tribe of Judah—Caleb the son of Jephunneh, and another of the tribe of Ephraim—Joshua the son of Nun : who, alone, in spite of all gainsaying, held together in giving a favourable report. And as Caleb of Judah and Joshua of Ephraim were associates in singular *fidelity*, so they were made fellows in distinguished *reward*. For each had made good to him the promise, that was given them both, that, of all the spies and those who had believed them, they alone should have the privilege of setting foot in the land, which they had not despised ; where, too, afterwards in further recompense, each received also a *special inheritance* ;—Caleb in the land afterwards allotted to his tribe in the hill country of Judah ; and Joshua in that, which afterwards became the portion of his tribe Ephraim. Their union, in a pre-eminent reward in the acquired land, is sufficient to warrant some associate share in the coming of the Messiah, of which these allotments were the humble forerunnings.

This importance of Ephraim's position, which its individual members illustrate, is continued also in the tribe itself as a *whole*, during the period of the Judges, before the kingdom's being established by David. During this season of the commonwealth, the head quarters of religious worship was, by Divine appointment, Ephraim's town, Shiloh, the place of the ark and tabernacle ; where the sacrifices were performed, and the chief priest resided. The most prominent name and interests are those of this overbearing people : and throughout

ii. Joshua and Caleb spying out the land of Canaan.

2nd. In the conjunction of the tribe of Ephraim with that of Judah.

i. During times of the Judges,

this period of the Judges, it stands the tribe in which was seated the most influential action in Israel.

This importance is continued with undiminished weight afterwards in *the divided state of the kingdom*, which David and Solomon had for a time held as one united people. Its division was itself brought about by Ephraim under Jeroboam, himself a member of that tribe; and was continued under Ephraim's headship of the ten tribes. And—as if to verify Jacob's blessing, when he said, "My name be called upon them"—Ephraim was, notwithstanding its separation from the abode of the genuine sovereignty in Judah, still the tribe, upon whose associated confederation the name of "Israel" rested; as it did, even in contradistinction to the name of "Judah:" so that Judah is never called "Israel," except so far as Ephraim is associated with it. Nor did even premature captivity defeat in them the honour of being the abode of the name of "Israel." This title was still held by *its remnant*. Its "ceasing from being a people," which the captivity brought about, seems to have been only a providential ordering, that its families, now loose of all proper tie of headship, might, as they afterwards did, *become amalgamated, in their remnant*, with the sole remaining tribe of Judah. In this there was lost to them the exclusive possession of the title "Israel;" which became, as a wife's name does in that of her husband, included under that of Judah: while Judah, on the other hand, by association, won again a share in the designation of Israel, and had the honour of giving its own protecting appellation to the tribeless remnant of Israel. Hence it seems to have come about, that in later times the name of Jew, i. e. Judæan, and Israelite were synonymous for any of Abraham's chosen race; so as to be used even in the New Testament indiscriminately.

In this fusion of the families of all the extinct tribes of Israel, with those of the surviving tribe of Judah, might easily be afforded an opening for that *cousinly relationship*, which—as tradition also seems to favour—I am inclined to think did exist between St. Joseph and Mary: who might thus be brought into a mutual position of "next of kin," such that St. Joseph was *legally bound* to espouse her.

But whatever may be the decision to be made as to the theory that St. Joseph's and Mary's relationship was an object to be attained by Judah's absorption of the remnant of the Israelite nationality;—one thing is certain—that its name “Israel” held on to the tribe of Ephraim *for its virtual seat*: and where the inextinguishable name of “Israel” was made to rest, there never departed the benediction of God, which it had tied to it. It remained therefore still in Ephraim even at this time, when Judah had all to itself that masculine part of the Jacobean blessing which distinguished it; consisting in *permanent tribal integrity*. The certain ultimate forfeiture of which, on the part of the rebellious house of Joseph, did not so undo it of its covenanted grace, but that even then—true to its own moiety of the blessing—it still kept safely ascribed to it its own *female-like portion* in the prospects of Israel; by which it was to be made partner with Judah in the production of the Messiah. And this is what is, in a more striking manner, attributed to Ephraim, or the House of Joseph, by the Prophets; whose addresses are ever made to them as having a joint predestination with Judah to Messianic interests.

iii. After less
of tribeship as
shown in the
Prophets.

CHAPTER II.

THE PROPHETICAL PROMISE OF THE SAME COALITION.

FOREMOST among these prophecies of an Ephraim-Judah conjunction in preparation for the Messiah, is a remarkable text; which, in any other theory than that thoroughly explaining one, which I am now advancing, of Ephraim's having a part in our Lord's Mother, remains, with all others of the like tendency, a meaningless rhapsody.

The intended coalition of the two tribes, Ephraim and Judah for production of the Messiah is shown:—

1st. In Ezekiel's vision about the two staves.

It occurs in Ezekiel in the same 37th chapter, as the usually somewhat misunderstood vision of the "dry bones," and immediately after it. It presents for its burden a clearly interpreted sign, portraying a future transforming union of the two houses of Jacob;—that of Judah, and that of Joseph or Ephraim; which were to become *one sole people*, according to no less perfect a transfusion than that, by which two "staves," that the Prophet was to take into his hand, became "one staff." This parable commences with the figure of the two staves of Judah and Ephraim *becoming one staff* in the Prophet's hand;—according to the direction of the Lord:—

Ezekiel xxxvii. 15. "Moreover thou, son of man, take thee one staff, and write upon it, 'For Judah and for the children of Israel his companions:' then take another staff, and write upon it, 'For Joseph, the staff of Ephraim, and for all the house of Israel his companions:' and join them one to another into one staff, and they shall become one in thine hand."

This miraculous transformation of the two staves into one staff is then interpreted by the Divine speaker to foreshow the

destined union of the two houses of Israel,—that of Judah, and that of Ephraim :—

18. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God: Behold, I will take the staff of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the staff of Judah, and make them *one staff*, and they shall be *one in mine hand*."

This is explained, in the enlarged interpretation given immediately afterwards, to be verified in the two tribes of Judah and Ephraim being brought to be "*no more two nations, neither divided into two kingdoms any more,*" but "*one nation,*" with "*one king* to them all," dwelling under their *true Prince and Shepherd*, David the Messiah, according to the *everlasting Covenant*, in which they shall be the *holy people of God*.

This all-important union into one elect people of God, of Ephraim and Judah, can take place in no other way than in the Messiah's uniting in Himself their two families, *as the issue of a marriage to take place between them*: which is the only uniting bond intimate enough to answer the description of them, becoming by it "*one people,*" and "*one nation*"—one Israel. For this union of the two is not, be it observed, a mere combination of two things, each remaining afterwards entire as they were before; but, like its figure of the one staff coming from the two staves, it denotes a *perfect blending into one*; such as takes place by chemical force in the coalition of two substances, say a base and an acid; which effect their union by changing into *some common third thing*, that holds in itself, indissolubly united under its own vital form, the virtue of the two substances, from which it springs. Such, too, is the change in Judah and Ephraim, in which each side loses its own *separate individuality* of form, into that of the *grand resultant one*, in which they become inseparably identified with one another.

Now this incorporation is such as cannot be realized in two peoples, except in that vital union, by which the generated issue of a marriage unites in itself *the life of the two stocks*, from which he springs by parentage. This is, therefore, the only identification sufficiently vital to meet the idea of union

into "one people," intended for Ephraim and Judah in this promise. And, therefore, as Christ is the acknowledged means by which this union is supposed to be effected; the only realization He can give of it, is by becoming Himself *the issue by marriage of their two family stocks*: so that both houses of Judah and Ephraim may be united in the all-embracing being of His generated humanity; which is, therefore, the true realizing form of the prophesied transubstantiation of Judah and Ephraim into one Catholic people.

But as this blending function, which their common offspring must perform, cannot be brought about unless the two stock-tribes He is descended from, be correspondingly represented in the *double tribeship of His immediate parentage*, which is that of Joseph and Mary; it follows that, as Joseph already holds the *Judean side*, the other side, that of Ephraim, is left to be held by His Mother Mary; whose Ephraimite origin thus forms an indispensable part of the scheme by which the strikingly clear prophecy of the transfusion of Judah and Ephraim into one Catholic Israel can be in any way substantiated.

And that this Judah-Ephraim origin of the Messiah, which His Mother Mary's Ephraimite descent is so required to realize, *is* the means by which His production of the one resulting people is to come to pass, is again apparent in the pursued examination of the explanation, which the Divine speaker gives of the scope of the same prophecy: in which the features of grandeur, attributed to Judah and Ephraim's union in the Messiah, are such, as no union less radical than that central one, which is made in His very Person as *their common Offspring*, is qualified to produce; comprising, as they do, in their range, the whole career of God's people in its *twofold season*,—before and after the Messiah's coming;—first, from the return from captivity to His advent;—and then from this advent onward, through the Church era, even to the ages of glory. The first is included in the promise that God would

21. "Take the children of Israel from among the Heathen, whither they are gone, and would gather them on every side, and bring them into their own land, and would make them one nation in the land upon the mountains of Israel."

Though ending, as it does, in the era *beyond* that of the

Messiah's coming, we must remark, that it *begins* from the date of the *Jews' return from captivity*. For that return was the starting-point, which the prophets throughout take for the verifying period of their promise of God's returning grace to the people. The second season, which the description embraces, includes the *whole era of Christ's everlasting Kingdom*; in which shine all the glories, that are usually attributed to it in the prophetical writings. In these is the union of the two tribes of Israel into one Catholic Israel "upon the mountains :"—

22. "And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Next is promised freedom from the ancient errors of idolatry and other unfaithfulness, as trust in heathenish policy :—

23. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them."

Next the blessing of being the elect people of God, under the divinely appointed Shepherd the Messiah :—

23, 24. "So shall they be My people, and I will be their God, and David My servant shall be king over them; and they shall all have one shepherd; they shall also walk in My judgments, and observe My statutes, and do them."

Then follows their dwelling in the Kingdom of the Messiah in the land given to their fathers: which "land" like the people itself, and the "Prince" and Shepherd "David," and what is afterwards named the "everlasting" Covenant, requires, conformably with them, a *like developing change*; which must be into *no less a land* than one which will be worthy of the universal King David and his everlasting Covenant, i.e. *the whole world*, and ultimately *the state of Heaven itself*, which the regenerated land, the mountains of Israel are to become :—

25. "And they shall dwell in the land, that I have given to Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children's children for ever, and My servant David shall be their Prince for ever."

How completely all this is identified with *the whole course* of the Christian Kingdom as well as with the *preliminary*

assembling of its two small tribal portions of the earlier Israel, at the return from captivity, is seen from the fact of the state being identified with the Christian Covenant itself; which is to last for ever in the sanctifying indwelling of God :—

26. "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them."

That this is truly the Covenant made in Christ, is seen in the "God-with-man" features of it; in which God is said to dwell in "the midst of them, His people," as in a sanctuary for ever :—

26. "And I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore."

This intimate union of the whole people with their God, as indwelling Sanctifier, according to a new and holy Covenant, marks plainly enough the whole future reign of Christ, as it is usually described in the Prophets. And as this enters into the effects which are to come out of the conjunction of Ephraim with Judah, which reaches even as far back as *the return of the Jews from captivity*; it can be verified in no conjunction in Him *less radical* than the one, by which the *whole substance of reassembled Judah and Ephraim* become the substance of the Catholic people; by their life passing through Judæan Joseph and Ephraimite Mary *into their own world-converting Offspring*,—the Messiah,—who is at the same time the Father of all the future age up to the Kingdom of Heaven. The prophesied union, therefore, of the two peoples Judah and Ephraim in our Lord, necessarily requires that as our Lord's father was of Judah, so His mother should be of Ephraim.

This union between people of their several tribes may add some little significance to *another sort of union*, that which exists between the names connected with each tribe; which is seen in the name of the town Bethlehem-Ephratah in the land of Judah, where Rachel was buried as in hope,—and where, as if in that hope's verification, the Messiah was born according to the prediction of Micah :—

Mic. v. 2. "And thou, Bethlehem Ephratah, art not the least amongst the princes of Judah; for out of thee shall come the Shepherd, who shall rule my people Israel."

In this name we have "Bethlehem," or house of "*bread*" of Judah, and "Ephrata," a name which, in the consent of most commentators, sounds the same idea of *fruitfulness*, especially that of the *vine*, that is found in Ephraim's name: and in the marriage of those two words, there might easily be conjectured a shadow of the union of the two forces of Judah and Ephraim, which should produce the birth about to happen, of Him who, being in excellence, "the fruit of the womb," was the "true vine," and the source of "*true bread*;" thus uniting in Himself the wheat and the vine, for bread and wine, which, in prospect of the Sacrament of His body and blood, so often go together in Scripture.

If this be the case, this union of the two words, so identified with the two several tribes of Judah and Ephraim, is a little further indication of what the conjunction of the people foreshadows,—some union for a Messianic purpose between the two tribes: which itself adds value to the fact—that the earlier career of Ephraim's tribe shows such importance in its individuals.

The certainty of Ephraim's fathership with Judah in the Messianic advent is not to be invalidated on account of the threatened destruction of the entire people of Ephraim, any more than the same kind of threat took away the hope for that of Judah.

Nor must the certainty of this promised part in the production of the Messiah be invalidated by the notion of Israel and Ephraim being the object of a *sweeping destruction*. Which is indeed often represented as utter and irreversible: and such was it actually to be. But at the same time this utterness was not inconsistent—as the breadth of the Hebrew mode of asserting fully admits—with mercy being shown to a *returning remnant*; whose future *finding of mercy* is no less constant a feature, even in *the same breath*, than their destruction: which after all was a fate, not less threatened against the persistent house of Judah. This house, no less than that of Ephraim, hears utter reprobation threatened against it for its wickedness and obstinacy against God: as in Jeremiah¹, where He says to the house of Judah:—

"And I have called you, and you have not answered. Therefore will I do to this house which is called by my name, and to the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight,

¹ vii. 13—16.

as I have cast out your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee."

Here, though a most honourable share in the introduction of the Messiah is infallibly destined for Judah, He has nevertheless pronounced against him a reprobation, which,—without a further insight into Scriptural language,—hope would sink at the hearing of. The like kind of threats, then, frequent and uniform as they are against Ephraim, will not, for the same reason, prevent, what equally uniform predictions of grace ensure to them,—the blessing left to them of a grandly satisfying realization to come in the Catholic way divinely predestined for realizing any Messianic hope, which may be vouched for their people.

The hope remaining therefore to Ephraim unimpaired by the threat—though real, leaves a really verifiable value to any prophecies in which a Messianic interest shall seem to be attributed to its people; as it will be my purpose to show is inseparably present in *the whole tenor of Scripture*,—when rightly interpreted.

This hope remaining therefore to Ephraim unimpaired by the threat though real, leaves a really verifiable value to any prophecies which attribute a Messianic interest to its people, as will be shown to be the fact in a great multitude of places when rightly interpreted.

CHAPTER III.

THE INTERPRETING PRINCIPLE FOR UNDERSTANDING THE PROPHECIES.

SECTION I.—ITS NEED.

In developing, however, the sense of these prophecies, there is need of some interpreting principle, in order that we may not be confounded by certain apparent incongruities, arising from their having a mixture together of two seemingly discordant classes of ideas, which one might take as too distant to be joined, i.e., the idea of the small body of ancient Israel being made the subject of a universal glory such as the whole Catholic Church alone can expect.

Exemplified from Isaiah (ii.—iv.) the punishment of ancient Jerusalem.

IN developing, however, the sense of these Prophecies, which our argument will employ, it is needful that the right interpreting principle be habitually applied to them, in order that we may not be confounded by certain apparent incongruities, arising from their containing a mixture together of two seemingly discordant sets of ideas; in which things of the *eternal future* of God's Catholic Church, which even *yet* are not realized, are found embedded in a crowd of mere *local things*, which have long ago passed away, belonging to the narrow interests of ancient Israel. Thus "Jerusalem," as we find, and "Judah" and "Israel," are constantly depicted as concerned in things belonging to the everlasting Kingdom of God, after a manner which no one believes they ever did, or will be concerned with it; doing things they never did, or can do; enjoying what they never did, or can enjoy, and witnessing even cosmical changes, which they have long been past the chance of witnessing.

All the persons, places, and circumstances, long ago buried in the dead past, are mixed up as a subject of a future Apocalyptic season of glory and vengeance, which even now is only expectation.

As an instance out of many we may cite Isaiah's discourse, or sermon from Chapter II. to the end of Chapter IV., on the punishment to come upon the ancient Jerusalem. We here find the glorious era of Christ's Kingdom, *not come even yet*, made as the dating season of a dispensation, which had application only to the local customs of the ancient Jerusalem.

The "vision" begins with the well-known short passage so beautifully describing the future glory of Christ's universal Kingdom, as "the mountain of the Lord's House," "on the top of the mountains," to which "all nations shall flow," to learn the law and the word of the Lord, and to walk in His light. And yet this "law," &c., was to come from what is here called "Zion;" this "word of the Lord," from the defunct Jerusalem. Immediately after this Apocalyptic announcement, without any relating link to smooth our way, we find ourselves plunged, by an abrupt transition, into a detail of what we can now feel only an antiquarian interest in:—the people of Jerusalem's God-forsaking conduct; their being "soothsayers like the Philistines,"—their covetousness, &c., which shall be "visited" "in that day"—the day of Jehovah's "Majesty coming to shake the earth;" which shall humble all the pride of the city and nation—"the cedars of Lebanon"—"the oaks of Bashan"—the ships of Tarshish—and the "pleasant pictures." In that same day, of all nations flowing to Christ's Kingdom, "on the top of the mountains," the Lord shall take away from Jerusalem and Judah, "the stay of bread and the whole stay of water"—"the mighty man, the captain of fifty." They shall have women and children for their rulers. The current of the invective then turns against "the haughty and wanton daughters of Jerusalem," whom the Lord will smite in the crown—taking away their "tinkling ornaments"—"their cauls and round tires,"—"their rings and nose jewels,"—and the whole of their fashionable female parade. These things are to be taken away from the women of old Jerusalem, when—we must mind—the Kingdom of Christ, established "on the top of the mountains" shall be the central meeting-place of the good-hearted from all nations of the earth. After this, with another transition, though intended to be read as part of the same discourse, we are told that "in

that day" of taking away the captain of fifty, their statesmen, and the female pride of fashion from Jerusalem,

iv. 2. "The Branch of the Lord," the Messiah and His Church, "shall be glorious for those who are escaped of Israel, and every one shall be holy living in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion, and purged the blood of Jerusalem by the spirit of judgment, and by the spirit of burning."

Now here we have a discourse, which, to any person of the present day, except to those, whom an affectation of profound insight prevents from being able to see any meaning at all,—presents a most perplexing mixture of things altogether alien in character. "The ships of Tarshish" are found in company with the universal mountain of the Lord:—"the daughters of Jerusalem," with the law coming from Mount Zion;—"the captain of fifty," with the nations flowing into the Catholic Church. All are mixed up together, in the very same continuous utterance, without the slightest bridge to connect them together for us.

A reader might naturally wish to know, when he reads in his "rule of faith"—as the Protestant affects to call Scripture,—what time or age of the world is that denoted by the "mountain of Jehovah's being established on the top of the mountains?" when also the branch of Jehovah shall be glorious for those escaped and remaining of Jerusalem! And then, supposing that he settled the first point, he might naturally seek further, to know, in what sense is "*that day*" to be the time for the threatened vengeance taking place upon the ships of Tarshish,—the captain of fifty, the "mighty man" and the fashionable "daughters of Jerusalem." And this question, for any thing, that ordinary commentators give, is left in its first perplexing insolubleness.

This passage at the beginning of Isaiah, is but a mild example of the seemingly unconnected look, which, at this time of the world, when the politics of Israel have passed away, the prophetic addresses present, as indeed they *must* do, to the modern reader, who fancies that he is taking in all these writings as a "rule of faith."

As another example of the conjunction of things to us seemingly unconnected, we may cite the 27th chapter of the

same prophet Isaiah :—Written in the space of the first six verses, we have the following announcements :—

And from
Isaiah xxvii.
(1-6.)

1. "In that day Jehovah will punish leviathan the piercing serpent," &c.
2. "In that day," some called "*ye*" are to sing to some one else called "*her*" whoever that is—"a vineyard of red wine."
3. "Fury is not in me" is said by one, whom we suppose to be the Divine Speaker.
4. Next it is said, "Or let him" (whoever *him* is) "take hold of my strength."
6. Immediately upon that, it is said that "Israel shall blossom and bud, and fill the whole face of the earth with fruit¹."

On reading this, any one, who has been taught that it makes part of his "rule of faith," would naturally feel at a loss to know, *who* and *what* he is reading about;—who or what is the "*leviathan*," who are the "*ye*,"—the "*her*,"—the "*him*,"—the "*me*."

Supposing he should get satisfied on these points, he might very well go on to ask some few more indispensable questions:

1st. What is the *punishment* of this *leviathan*, and what is it *to him*, that he should learn it as a part of "*his faith*"?

2nd. What has this punishment of *leviathan* to do with singing to somebody called "*her*,"—"A vineyard of red wine"?

3rd. And then what have these two unconnected ideas of—

¹ The following is the whole passage *in extenso* :—

Chap. xxvii. "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

2. "In that day sing ye unto her, a vineyard of red wine."

3. "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

4. "Fury is not in me: who would set the briars and thorns against me in battle? I would go through them, I would burn them together."

5. "Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

6. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

punishment of leviathan—and—singing, “A vineyard of red wine,”—to do with the declaration “Fury is not in me”?

4th. What have these three unconnected ideas to do with the next one?—“or let him take hold of my strength”?

5th. And then what have all these four unconnected-looking ideas to do with the last one about Israel blossoming, &c.?

And if he did ask these questions at an ordinary commentary, or of any of those, who profess it to be a part of their saving faith; he may be very certain he would never get an answer,—at all events not such as would do his understanding any good.

We have here then at least *five*, we might say many more—sets of ideas, all poured forth as logically coherent,—which they most certainly were in the light of the prophet's mind; in which nevertheless the modern reader, who is told to make “his faith” out of it, will see nothing more than in so many cross readings out of a newspaper.

In the same perplexing confusion, we have in other passages throughout the prophet “the throne established in mercy, and the Messiah sitting upon it in the tabernacle of David,” mixed up with the daughters of Moab, being at “the fords of Arnon,” like a bird escaped from the nest²;—“The Child born to us, Wonderful, Counsellor, the Mighty God,” in the same breath with Ephraim “beset by the adversaries of Rezin”—“the Syrians before and the Philistines behind³ :”—“the root out of the stem of Jesse, and the Branch out of his roots,” is a feature in the same picture, which represents the Jews coming from Assyria, Pathros, and Cush⁴. The Paradise-like season of “The wolf dwelling with the lamb,” is only the sequel of the battle waged by the Assyrian against Jerusalem⁵ :—the perfection of peace in the holy mountain is the consequence of the Assyrian's defeat : the knowledge of the Lord in the earth, “as the waters cover the sea,” is to follow, it would seem, immediately upon the humbling of the haughty one. The absolute empire of Israel over their oppressors, making captives of them whose captives they were,—a thing



vi.

² Is. ix.

⁴ Is. xi.

⁵ Ibid.

which has never yet taken place,—was to be an *immediate effect* of the fall of their oppressing Babylon. So every where else, Paradise-like peace is made to rise out of the midst of Judæan politics. The universal interests of humanity hinge upon petty Judæan successes or reverses. The eternal Kingdom of God is to be untied of all its embarrassments, upon the discomfiture of some temporal state,—Egypt,—Assyria, or Moab, who happen to be the enemies of the house of David. Nor is this an exceptional feature. The same puzzling incongruity is a constant feature of all those parts of Scripture, which have most to do with our faith in the everlasting Kingdom of the Messiah. You seem for a moment to be travelling quietly along a continuous path of description, which has an intelligible Christian light shining upon it; when suddenly a transition to a sentiment in a widely different key about some unknown Israelite politics occurs, that makes you feel that you are trying to take to yourself a discourse, which was never meant for a raw nineteenth-century mind. The Scripture prophecies are thus little better to the modern reader, than a collection of unread and unreadable books, except for some few stray passages, which, when torn away from their embedding context, could be made to seem to have a bearable sense.

For this reason, in endeavouring to appreciate them, we need an interpreting key to show in what sense the things so disjoined in reality, are to be joined in understanding. And we may venture to say, from any thing that has been hitherto done in the way of unravelling, or even honestly *recognizing* these difficulties, it will be a long time before the Jewish Scriptures are ever any thing but a sealed book for general Christians; and especially for such as,—conveniently for the purpose of shirking a definite Christian creed,—have professed to take their untraceable labyrinths as “the rule of their faith.”

But as we now have to consult these ancient documents, in tracing out a special destiny of the Israelite people; we may, without pretending to afford any great interpreting light to them, at all events by way of *assisting* towards that end, attempt a few explanatory words concerning some indi

Of which places and the like, the mind calls for some interpreting key.

pensable principles of interpretation, which are of more immediate relevancy in smoothing the apparent inconsistencies.

SECTION II.—THE EXPLAINING PRINCIPLE BEING A SOUNDLY APPLIED MYSTICAL SENSE.

This interpreting light, without pretending it to be completely clearing, is to be found in the true use of the mystical sense; i.e., "a sense, in which there is attributed to a thing under its present name all that the same thing can ever become, or is pregnant with, by virtue of its own continuously lasting being, when transmuted into a new order of existence."

As when Jerusalem, destroyed by Nebuchadnezzar, has attributed to it the glory of being hereafter forever "a praise in the earth."

The explaining principle, to which I would draw attention for the reconciliation of these incongruities, is the truer understanding of their mystical sense:—not that violent, fanatical and capricious mode of prostituting Scripture, which, applied by the different schools of Biblical commentators, has brought the very idea of a mystical sense into merited contempt; but a *natural unstrained sense*, in which there is attributed to a thing, under its *present name*, all that the same thing can ever *become*, or *is pregnant with*, by virtue of its own *continuously lasting being*, even when transmuted into a new order of existence: as is especially the case, when any thing of the earlier dispensation passes away into Christ: an instance of this is when "Jerusalem," the city which Nebuchadnezzar burned with the people, whom he either slew or took captive, has attributed to itself the glorious destiny of being a "praise in the earth," and that it shall be called "the holy people, the redeemed of Jehovah."

This incongruous-looking combination is justified by virtue of the fact, that the people of the city Jerusalem, was the beginning of a *continuously existing people* of God, whose latest representatives, the elect, should have the vision of peace and glory.

This is further exemplified in the passage about Ephraim's enjoying, when peacefully reunited with Judah under "the rod of Jesse," joint empire with it over the Philistines, &c.

This principle in the mystical meaning, I will attempt to illustrate further by a passage in Isaiah, in which we have the notable prediction of the Messiah, as "a rod of Jesse and a branch" to come "from its roots" at a time when Ephraim, at peace with Judah, *is to rule the Philistines*, and *the people have come out of Assyria* by "a highway."

In this text, as an example for trying mystical interpreta-

tion upon, I would propose the question :—"How are we to understand the part attributed in the text to Ephraim : which must be sufficiently embarrassing to the reader, who takes Ephraim only in its ordinary historical limitation; since that part is one in which, being peacefully reunited to Judah under the rod of Jesse, and the Branch the Messiah and His Church, it shall enjoy a joint empire over the Philistines, Moab and Ammon; and all this at *the same time with the return of the Jews from Assyria.*" For so it is indeed according to the text; which, looked at from our modern time, as we know things to have really happened, will be seen in a great state of disorder : as will better appear by a brief analysis of the whole passage itself.

It commences with the *prediction of the rod coming from the stem of Jesse.*

Is. xi. 1—5. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots : And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. And shall make him quick of understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

After which follow the oft-quoted images of *paradisiacal peace of the wolf and lamb, &c.*

6—9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain."

To this is added a feature which as yet is as much a matter of distant expectation, as it was when it was uttered, that

9. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Now then enters an image which seems to be more properly an *antecedent* than a consequent of this universal knowledge.



and peace—the *adhesion of the Gentiles to the standard of the root of Jesse*, all to happen “*in that day*.”

10. “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”

Upon this glorious gathering of the Gentile world to the faith of the root of Jesse succeeds another image, which still one would expect to find placed rather as an *early forerunner*, as it was in fact, than an accompaniment of the Church's glory, in *the assembling of the Jewish Remnant* from the foreign countries, where they had been driven—the outcasts of Israel, and the dispersed of Judah. In this coming of Christ, under the title of Rod and Branch, Ephraim has a promise made for it, the same as Judah,—as the enlightening prophecy of Ezekiel renders quite intelligible,—of having also to bear a helping part towards it, after being recovered from that Assyrian captivity, which has already been in part effected against it under Shalmanazar. It is *that very captivity, and not another* unseen and unknown captivity of modern ages under European governments, which is promised to be changed into deliverance in the following passage:—

11, 12. “And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

Next is found *the peace between Judah and Ephraim*, all a part of the same universal reign of peace under the rod of Jesse:—

13. “The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”

To this is added a more puzzling announcement of the *joint empire* which these two united peoples Ephraim and Judah are to have *over the ancient peoples of the Philistines, Edom, Moab, and Ammon*.

14. “But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.”

One might have thought that, by this time, we had heard almost the last of the Philistines and Moabites : but here they reappear in the most advanced season of the Messiah's glorious Kingdom over all the world, as paying off to Ephraim and Judah the debt of expiation, they had incurred by their previous persecution.

To this dominion of Judah and Ephraim over the Philistines in the time of the future golden age, there is added another fact, which relates to a time *just after the Babylonian captivity ; the return of the Jews from Babylon by a highway.*

15, 16. " And the Lord shall utterly destroy the tongue of the Egyptian sea ; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria ; like as it was to Israel in the day that he came up out of the land of Egypt."

What a mixture do we seem to have here, of time and ages, all pressed into the picture of one season !

1st. The Messianic advent itself.

2nd. Then the Christian era throughout *its whole extent* on to its completed career.

3rd. Next back again to the time *just after the return* from the Jewish captivity in Babylon.

4th. Then again some time a little *more advanced.*

5th. A period of *the Philistines.*

6th. Then again *the return itself from captivity.*

Does it not seem, when looking at it with our modern view, of the past events in the Christian dispensation, like as if an English poet had jumbled together in one description, his vision of the end of the world—with some circumstances taken from the age of Queen Victoria ;—then from that of the Saxons, Britons, Knights of the Round Table, and the Norman Conquest ?

Now whatever may be the adequate interpretation of this whole passage about the reunion of Ephraim and Judah in triumph over its ancient enemies ; it offers, amongst many other things clearly certain, this one :—that in the rod of Jesse, the ensign of the people, whom the Gentiles were to seek, Ephraim's part, however contrasted in its nature, *is in*

the same order of realization, as that which belongs to Judah. We are not to suppose that one is to be interpreted more literally, and the other less so; or one more spiritually (as it is said), and the other less so; but both upon the same level. Whatever is promised for Judah and Ephraim here, is to be fulfilled by them *in partnership*, one with the other; agreeably to the analogous way of understanding also what is signified by the two names Judah and Ephraim. Now the "Judah" here spoken of by the prophet, is the Judah, who was living on in the Covenant hope bestowed upon it. This consequently is the same Covenant privilege, which marks *who* are to be understood in the passage by the people "Ephraim;" and as Judah's old Covenant hope as a tribe was to find its appointed term in the honour of being assumed for earthly tribe by the Lion of that tribe, the expected Seed; the *same expected Seed*, in His capacity as the fruitful vine of Ephraim, taking up this tribe in some manner of adoption into His own being, was to verify also the hope of Ephraim.

Ephraim then was to reach its promised union with Judah at some period or other, along its then present Covenant course; of which the grand determining event was that of passing into Christ;—a passage which Ephraim was to undergo,—not simply in the fact of its individual members becoming converted to Christ's newly revealed faith; but by a substantial change, which was to happen to the *Ephraimite economy itself*, in the then limited form, in which it had been constituted as a Hebrew family.

In this prophecy, the sense of the name Ephraim, in so far as the first Hebrew condition of the people does not satisfy the prediction made about it, must be sought for in the transubstantiated state of its being, under the dispensation of the Catholic Church.

This form was to find its transforming change effected by its *issuing into Christ*; as a river into the sea, after a manner analogous to that, which we may see more strikingly—though not more truly—exemplified, in the lot of the famous tribe of Judah; which, after having held the petty glory of being the only persistent tribe out of the twelve, up to the end of the Mosaic law, *loses itself*, its sceptre, and all that it is, *into the hand of the Messiah*, whose transforming virtue changes it into the universal Kingdom of His Church: which is now truly but exaltedly *the house of Judah*, the same and yet another: and

as the glory of Judah is now continued in a sublimated form worthy of its great name "Judah"—or praise in that kingdom, whose gates are "praise:" so too, a like glorious renewing was to betide Ephraim's state: whose greatness, whatever it was in its first season under the Mosaic economy, no sooner touches at the Messiah, in whose coming its first period is finished,—than it is at once transformed out of its meanness into a new state of grandeur, in the being of that, which Judah also is, *the body of Christ's people*. Which now therefore, as well as being the kingdom of Judah, is also the true fruitful family of Ephraim: and that not by a mere arbitrary transposition of names on our part; but *by the right of a real transition of the being itself*, that Ephraim has, from an old to a new stage of existence; from limited to universal, from servile to free, from Hebrew to Catholic. This is according to a grand principle, which it is necessary to possess well, in order to gain a true insight into the sense of Scripture, by which not only one portion, but *the whole* of the little Judaic economy lives again transmuted into the world-wide character of the Catholic Church; whose sacrament of baptism is the nobler institution, that assimilates to itself *its own shadow* in the primitive rite of circumcision: which therefore exists nowhere but in it. Its Holy Eucharist gathers into itself the temporary figure of the Paschal Lamb: which is dead except in it. Its Apostolic priesthood draws home into itself all that was once valid in the *priesthood of Levi*; which is now found in it alone. So too whatever belonged to the little tribes Judah and Ephraim,—the provisional guardians of some blessing, that Christ was to put on the substance of,—have all their being, their blessing, and their glory die away into the substance of Christ, like seed into the being of the budding plant that springs from it. And His dispensation, which "makes all things new," continues, revived in a sublimer form, the being and the blessing, which their yet preparative Covenant assigned to them, whether in law, or testimony, or other institution; such as their election as God's people Israel, their priesthood, their prophetic felicity. All these exist now just in so far, as the earlier people of Israel, with their hopes, have vanished transubstantiated into the

truer Israel, which is the faithful body of Christ. The same law of regeneration holds good with Ephraim's union with Judah; which, outside the Covenant fulfilment in Christ, has now no Ephraim or Judah at all as subjects for union. If this union, then, has to be sought for as a matter of Isaiah's prophetic discourse; it must be looked for along that line of Ephraim's career, where *its literal condition* as a Hebrew people, melts, with that of Judah, into *another Ephraim* which is *the Catholic Church* of Christ.

But whether the Messiah's realizing consummation of this predicted union was to do its work by *forecast virtue*,—in a previous movement *tending towards* His coming in the flesh;—or else *afterwards*, by His blending them in Himself personally when come, as the great converging point, where all things meeting become identified; or whether it was by His sending out, in the new form of the Apostolic body, all that was before Him, set in separate forms;—at least we may be sure, that it is *His centralizing virtue*, drawing to Himself all that went before, to be reissued fresh in the form of a Catholic society, that is the root of all the fulfilling action, by which the prediction of Ephraim's peace with Judah was to come to pass.

But how then can it be said, as it is, "that they"—Ephraim and Judah—"shall fly upon the shoulders of the Philistines,"—that "they shall lay their hand on Moab and Ammon," &c. For certainly their laying their hand upon Ammon, and flying upon the Philistines' shoulders does not seem to have come to pass *before* Christ's coming: and *afterwards* the onward movement of time, instead of affording further room for literally verifying such situation of Judah and Ephraim to Ammon and the Philistines, only leaves the possibility *more and more in the rear*. How then is this employment of the Philistine service by Ephraim and Judah to be explained? Why, as easily as any other way will explain it,—by a principle of interpretation, which, although misuse has got it into such discredit as to make it almost dangerous to refer to it,—is, nevertheless, if properly understood, quite as consistent with the nature of human language, as the more popularly supposed literal sense; namely, the sense

which is called "*mystical*." This is that sense according to which something is predicted of a future person, or body, or people, *under the name of the person, who at the present represents them*. And this process of transmuting a word's application is natural and reasonable: since the same name is applicable to that, which legitimately *continues the being* of a thing, as to the *thing itself* which is so continued: and that more especially, when the *future thing* is, in the Divine idea, *more intended* than its present type:—as for example, the name "Jacob" in the sight of the prophetic spirit is equally true of many objects, besides the *first literal Jacob*, so only they be the legitimate continuations of the first Jacob. That name signifies;—1st, the person Jacob, son of Isaac;—2ndly, all that body of people derived from him, the children of Israel; who are therefore called in Scripture, not only "the house of Jacob," but simply "*Jacob*," as being the inheriting body, in which Jacob's interest is continued;—3rdly, it will signify also the *primarily intended Jacob, the true supplanter Christ*; in prospect of whom the first Jacob the supplanter was so called; and this people, or Church, is in a natural course of meaning, "the house of Jacob," over whom "He shall rule for ever." In like manner, David "the Beloved" is the name of the son of Jesse; and then naturally the truer David—Christ—sitting on the throne of his earthly father David: and "the throne of David" is the throne of Christ; and may, in the time of glory, still be the name of this Throne. The same sort of thing may be said of the names "Israel," "Adam," "Eve," and generally of all the forms of the Old Covenant; which may be used to designate any other forms in the *supplanting dispensation* of Christianity, into which their life has been transfused.

So also in the sense of the words "Jacob,"—"House of Jacob"—"David"—"Israel"—"Adam"—"Eve," &c., &c.

And this principle, then, which is the most ancient and usual mode of interpretation, is the true mystical meaning; always one as well as manifold; never capricious, but legitimate, even according to the laws of *natural language*, just as much as in prophetic speech. And this sense, —if it is right to apply it here,—will yield as the meaning of

This principle of interpretation is to be applied to such texts as that about Ephraim and Judah using the Philistines and Moabites for service.

Ephraim and Judah's use of "the Philistines," this truth :— that Ephraim and Judah,—the earlier form of God's people,— should be reunited by the cessation of their separate tribeship, under the single headship of the Messiah: in which they should be free from annoyance of those who were represented by their ancient neighbours, and then, after having terminated into their new form of the people of God, which is Christ and the Christian Church (the true Judah and Ephraim now), will use "the Philistines," "Ammon and Moab," as their couriers and subjects; because the Christian Church now converts to its own service the *Gentile people, whom Ammon and Moab, &c., then naturally stood as the representatives.* And this interpretation will consist, as well as any other, with the ordinary understanding of the passage, as rendered by the more sober commentators. But whatever obscurity may be in the passage, it is not such as can trouble our confidence of the sense about Ephraim and Judah as having a lot, that was to be verified in Christ, adhered to by them, either as *to come*, or, afterwards, as *having come*.

SECTION III.—APPLICATION OF THE TRUE MYSTICAL SENSE TO THE WORD "ISRAEL"—IN OPPOSITION TO THE JEW-RESTORING THEORY—AS BEING THAT OF THE CHRISTIAN ISRAEL, THE CATHOLIC CHURCH.

Nor is this principle of interpretation to be ousted by the idea about the modern Jews being the Israel of unfulfilled prophecy; as the Jew-restorers fanatically maintain. For the Jews are not the prophecy-verifying Israel:

This passage, however, has been subject to another mode of interpretation: which, as it respects not only this, but the other passages that we have to adduce, and generally *the whole of the Old Testament prophecies*; some notice of it will not be out of place here; though I should not have thought of spending any words upon it merely for the merits seen in it, which is unscriptural and ridiculous. But, unfortunately for the credit of Biblical interpretation, although now gradually sinking into merited disrepute, it is still of sufficient influence to demand a refutation, on account of the number of its fanatical votaries, whose adoption of it is owing to a persuasion they have, about the *future restoration of the Jews*. This notion finds its chief

support from people, who, in our day, are represented,—and fitly enough,—by such as Dr. Cumming, Mr. Hollingsworth, and a swarm of writers of that stamp, all holding in this,—their Jewish-restoration theory,—the same view in the main with that of the Jews themselves;—though without the same excuse. For with the poor Jews, denying, as they do, the Christian Messiah, the expectation of a future restoration, which they suppose to be coming for themselves through a future deliverer, is the natural result of their false position.

But such perverting logical necessity for taking the modern Jews as the verifying Israel of Old Testament prophecies, has no excusable existence for those who profess to believe in the Messiah as already come. For His Church offers, in her own sacred self, all that can be sought for in the true idea of Israel; which, rightly regarded as the one that *God Himself has constituted Israel*, which is now to be found only in the Apostolic Church. is such through its being made to inherit that spiritual life, whose indwelling presence is *Israel's very soul*, making it to be Israel at all.

Now the inheriting body of this soul is one, which the Catholic Church itself now being, presents in itself accordingly the only determining claim for being Israel, that any people could now be supposed to possess: which would necessarily lie in their being able to afford one of *the only two modes*, in which Israel's very root,—the Messiah,—could identify their being with His own. And these identifying modes are—

i. Either in their being His *productive source*, as ancestors to Him:

ii. Or in their *flowing from* Him as His children.

The ancient Jews of course were the first:—The second are the legitimate Christians. Excepting the Messiah Himself, who is *Himself all Israel at once* in His own person, these two bodies of people are the only ones, that the title of Israel can belong to: since no other have the mark of true Israel, which is that of *true faith*. For true faith has a regard to the Messiah's coming, which can be maintained only in two ways:—

i. One in which the object believed consistently with truth

was His being *about to come*; and this was of course possible only when His coming was as yet but *in prospect*.

ii. The other, in which the true matter for belief is *His being come*, is the only possible one *after His coming* has actually taken place.

These two only possible standing-places for faith,—the one true before, the other true after His coming,—withhold the title of true believer;—which a member of the true Israel must be,—from all others, except the ancient Jews and the present Christians.

Of these two divisions of true Israel, the only one that now remains, is the *Christian body*; because its retrospective faith alone is the one that stands *true* after His coming. For, since His actual coming has disqualified His being *about to come* from being any further an object of true faith; true faith accordingly refuses the honour of its Israelite character to any of those, who deny the truth of the Messiah's coming: as is done by the modern Jews: who therefore are not at all the Israel, that Scripture speaks of in its predictions. For this exclusion of them from being any proper object of the name "Israel," cannot be helped by the fact of their carnal pedigree. For whatever it was before the consummation of their faith by the Messiah's advent, this carnal pedigree ceased to be a mark of true Israel, when Israel's true faith no longer took that for its line. And *that* it no longer continued to be, after the time that Christ's coming changed the faith about itself, from being an *expectation* of itself, into an *acceptance* of it as a *past fact*. For, with this change, there arose also a change in the form, by which persons were generated into the body of the faithful: which was now through water and the Holy Ghost; by voluntary adhesion in baptism; (not, as before, according to a succession of fleshly pedigree). And hence those of the fleshly pedigree were now only so far members of the body of the faithful, in so far as they were conformed to the new mode of a more spiritual pedigree, in which faith regarded the Messiah *as already come*.

This new form of succession to the ranks of the faithful Israel, which the new phase in the object itself of Israel's faith brought about with it, took away all presumption to the title

of faithful, from the children of the carnal pedigree, who turned away from that path, which faith pointed out as the true one.

And this unbelieving portion of the old Israel, being wanting in the true feature of faith, which the altered line of spiritual succession carried with itself, fell from the honour of being the true Israel. This honour maintained itself in those alone, who, submitting to the conditions of true faith, accepted Christ as *come*:—that is, the *Christian body*. And they, being now in the eyes of God the true descendants of the Father of the faithful, Abraham, are as such the Israel who, after Christ's coming, must yield all the realizing conditions for whatever Israel the earlier had promised to it. Consequently, if there be any thing in Scripture,—(and Scripture is full of it,)—that the terms of the old Covenant History do not allow the *pre-Messianic* Israel to fulfil; such verification must be looked for in that body, which is its true and genuine continuation, its appointed heir in name and privileges,—the organized Church of the Messiah; and this is the body of Israel, of whom all unfulfilled prophecy must be taken to speak.

But this is a truth far too refined to seize, it seems, for the gentlemen of the Jewish-restoration school: which, instead of seeking in the living Church of Christ for its true Israel of promise, look for it in the leavings of that regenerative process, which has been performed upon it by God. For He, in His renewing of Israel, is like a workman—wheelwright or shipwright,—who, after finishing his work out of hand, might leave behind, the marks of his operations in chips and nails, and odd bits of wood and iron, which become the cherished matter of interest to children, who fill their caps with them, as if they were treasures. Like them do these gentlemen, insensible to the great living result in the Christian Church, which has borne away in itself the living value of the Divine labours, grope about to find the new Israel of God amongst the present race of unbelieving Jews, whose effete nationality is but the dregs and scurf of that formerly real national material, out of which God brought forth His Anointed Branch—the new Jacob of a new Israel.

Such is the debasing conceit, that prompts these gentlemen

to their "interpretation," as they would call it: which accordingly consists in making the prophecies of felicity to Judah and Israel—the last especially—to respect some future state to be realized in the restoration,—of course with great improvements,—of the Jews' territorial state in Palestine.

Such literal verification, even to the greatest detail in regard of provinces and local peculiarities, is vindicated by them out of the language of the prophets throughout. This finds an example in their use of a passage of Obadiah, promising deliverance to the house of Jacob, and their possession of "Mount Zion," "the plain of the Philistines," and "field of Ephraim," with Benjamin's occupation of "Gilead." That all these places are to be possessed literally, according to the prophet's mention of their names, is inferred by one of these writers without its once occurring to him,—(unless he stifled in his mind the inconvenient suggestion,)—that there is now remaining no literal "Benjamin," such as he supposes,—that no literal value at present could be given to such obsolete definitions as "Esau's Mount," "plain of Philistines," "field of Ephraim," &c. However, this does not at all stand in his way so as to hinder his literal account of the passage, which itself stands as follows:—

Ob. 17. "But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it. And they of the South shall possess the Mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

From this the writer's great simplicity allows him to argue, that the prophet here "reveals the partition that *will be made* of Edom and the neighbouring countries."

"This repeopling," says he, "has not been effected. The Jews of Southern Palestine have never held Edom. The Jews of the plain were never yet so numerous as to possess the old lands of their ancient enemies, the Philistines, nor the countries, where the tribe of Ephraim resided, nor Samaria;

neither Benjamin enjoyed the possession of Gilead, neither did the Israelites enter into the coasts of the Canaanites; for these idolatrous nations remained as thorns in the sides of the Jews, until their final dispersion. This is not fulfilled in all its local peculiarities and nationalities:—

which would require a house of Esau to play the part of stubble, and a house of Joseph to act as flame; a Zarephath and Sepharad still to be landmarks for the land of the Canaanites:—

"and therefore," he continues, "it must refer to their *definite and real possession of the Holy Land*. And by the enumeration of the boundaries, the places, the cities, and the tribes, which are so clearly named, I conclude," says he, "that it is not merely a spiritual, but a literal restoration to the temporal favour of God, that they shall, at some future time, possess."

Another specimen of the ordinary mode of deriving a literal realization, is that used by the same author concerning Joel's prediction of a great victory to Judah. "There has never yet," he argues, "been any such event, as a literal repulse by the Jews, of their enemies," such as he sees predicted in the following passage, which comes in connexion with the one predicting the "Spirit poured upon all flesh."—"Your sons and your daughters shall prophesy," before which it is said,—

Joel ii. 20. "But I will remove far off from you the northern army, and I will drive him back into a land barren and desolate, with his face towards the east sea, and his rear towards the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. Fear not, O land; be glad and rejoice; for the Lord will do great things."

On this he argues that—

"If we only take these chapters" (of which this passage is a part), "as a succession of events from the capture of Jerusalem by the Romans, until the end of time, the future restoration of the Jewish people, not from the return from captivity under Zerubbabel, but towards the end of the world, is a necessary consequence of such promises."

These are a few examples (and the whole extent of Scripture from Isaiah to Malachi, is made to serve as ground for a bookful of the like) of the mode, in which a literal Jewish restoration, not before, but *after*, the Messiah, is maintained by these explorers.

Whenever they meet with a passage with the word "Benjamin" in it, or "Esau,"—"Jerusalem,"—"Ephraim,"—"Zion," or the like, it is forthwith seized by them as a treasure; and

they immediately insert it as a flower in their bouquet of evidences for the restorational hopes of the people, whose brethren we are so familiar with the repute of in the population of Houndsditch and Bevis Marks. Without pressing upon the argument, as might be done, it is worth while to note in passing, that this expected restoration of the Jews to Palestine would be really *no literal fulfilment at all*; inasmuch as there would be wanting in it every thing that literal fulfilment supposes :—a distinction still available into tribes ;—a real Israelite economy ; such as it was under the eye of the prophet, when addressing the people about it. We must have not merely what we call a Jew ; but there must be a literal house of Joseph, and a tribe of Benjamin, a Manasseh ;—indeed, according to Ezekiel, whom they are not deterred from quoting for themselves, *all* the tribes assignable in form, such as they had at first flourished. There must be also all the Israelite institutions, such as the Levitical cities, and the Temple ;—nay more, there must by the same terms be a literal political significance to all the names of nations, and the circumstances mixed up with the Israelite restoration. There must be a literal Egypt holding “them captive ;” a literal Assyrian to “give them up ;” a literal children of Ammon to “obey them ;” a literal Edom and Moab for them to “lay their hands on ;” —a literal Canaanite to be “forbidden to come into the house of the Lord for ever.” But where are these to be found to furnish out their drama ? Where is your Ammon and Moab,—your Edom,—your Canaanite,—your Israelite race divided into tribes, and keeping their genealogy,—your Levite dispensation to rise up again from its annihilated form ;—your house of Joseph and Benjamin, and your distinct house of Judah ? For all this you have to show nothing but a modern Jew ;—to whom Palestine is the same as Scythia to the Turk, or Angle-land and Jutland to the Londoner ; who knows nothing of his tribe, any more than we do of our original clan, or hundred, or tything. Along with this you have an obliteration of all the marks that could carry meaning to the rest of the process in his predicted restoration.

The deficiency of material in place and person being allowed to pass ;—even taken at its own word ;—this fanatical strain-

ing for a future literal verification of these prophecies, in the restoration of the modern Jews, would *prove too much*, even to a degree quite monstrous: inasmuch as the whole glory of the Church, from its earliest time onward, would have to vanish into the miserable compass of the one particular fact which it imagines. For even if this same Jewish restoration, which they are so fond of looking forward to,—though without the shadow of sign at all to justify its expectation,—were to come to pass; what would be the proportion of its greatness to the rest of the Church's progress? It would respect a people, whose numbers, at the most generous reckoning of the friends of the theory, amount to no more than ten millions. Can their destiny be supposed to exceed in interest that of so many hundred millions out of all the nations of the earth, who have been won to the Church? Its conquests in the world would present the Jews' restoration, even if realized to the utmost, by no means a central feature; but only a particular and subordinate fact. Yet this comparatively petty event, even if it were what these gentlemen would have it to be,—while shutting out the light of prophecy from honouring any of the Church's progress otherwise,—must usurp to itself the credit of *all that glory in it*, which Isaiah's language so glowingly depicts in so many places, especially the latter portion of his book. For these passages, grand as they are in their scope, which regards nothing less than the characteristics of the universal Church, abound nevertheless in all those very marks of *local terms*, which these men, in their theory of Jewish restoration, take wherewith to sustain their favourite idea of a literal verification—as the terms "Jerusalem,"—"Zion,"—"Esau,"—"land,"—"corn,"—"wine,"—"oil,"—"Sharon,"—"Achor," &c.

Thus, "Jerusalem" is the name employed for that city of God, the Church, whose "justice shall go forth as brightness;"—and "Zion," for that "mountain of the Lord," whose "salvation shall be as a burning lamp," whose "righteousness" "the Gentiles shall see," "and all kings her glory;"—to be "called by a new name, which the mouth of the Lord shall frame,"—which is as much as,—that she shall be a new *thing* which Jehovah Himself shall *make* her. It is the same

"Jerusalem,"—thus transformed into the city of the Catholic Church,—which is to be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God,"—no longer to be called "forsaken"—nor her land "desolate;" but to be called "She is my delight"—"Hephzibah;" and her land "married," "Beulah." Her "corn" of plenty it is, that is to be no longer meat for her enemies: nor her "wine" of joy "for the children of strangers," but for those who themselves have gathered it. It is the same "Zion" too,—the *new* one, —called by a new name, to whose "daughter," or people, it is to be proclaimed by the Lord,—“Behold thy salvation cometh, behold His reward is with Him, and His work before Him.” It is the same people of the new Covenant Church of God, that are to be called "the Holy people,"—"the Redeemed of the Lord,"—and their city "Choice," "a city not forsaken."

But yet, because the names of Zion and Jerusalem, and the temporal images of corn and wine and land, are the mediums for exhibiting to the prophet's hearers the promise of it; all its depicted glory and peace, the abundance and security,—the enjoyment of celestial protection and favour, have therefore, according to these gentlemen, no other object, as indeed they are actually content to maintain,—than such a resurrection of Israel's state, as will consist in *our modern Jews*, the Rothschilds, the Cohens, the Moseleys, and the Levis, *getting back to the place*, where their forefathers had their chief city and dwelling:—and its abundance of prosperity is to be verified in these same men's eating *there*, as free landholders, the fruit of their own tillage, and drinking the wine of their own planting. Such is the main feature, by which Isaiah's picture of the magnificent glory of the new Jerusalem and the new-named Zion, is to be verified.

Such a reality would be really nothing more than the retrograding of the universal Church of Christ, with all its institutions, liberty, and spiritual privileges, back to the limited provisional state of its effete earlier Covenant: the hoping for which would be much the same as if it should be sighed for, as a grand advance for our railroad system, to terminate at last in the resuscitated interest of a carrier and a pack-horse. As well might you expect the Covenant itself to be

revived along with its "works," its "Temple," its worship, its sacrifices of oxen and sheep and things. That was a state from which the life of the Divine indwelling, that made it once so beautiful, has long ago departed, for the higher tabernacle of the Catholic Church, which is now its home. From which it would be like a prayer for its entombment, to hope that, now enlarged and free, it would go back to reanimate the ancient Israelite form, that it was once confined in. No less too with that, which was a part of it,—the territorial regime of Israel; whose nationality may then expect to find its reassumed state in Palestine, ambitioned as a vesture by the Spirit, that guides the Church of the risen Messiah: when the butterfly shall wish to be a grub again; the tree turn back to its underground state of seed; the snake put on again its offcast skin; and the winged bird shall think it joy once more to enter its forsaken shell.

So absurd, then, is the idea of Scripture prophecies about Israel's felicity having to be verified by any restoration of the modern Jews, that it must not for a moment stand in the way of the Christian Church's being—what its own inheriting successorship as the true new Israel supposes it to be,—the *substantiating ground* for whatever prophecies about Israel there are, that could not be verified before the Messiah's coming.

That such a part belongs to the Apostolic Church, has Scriptural favour for itself, marked clearly enough in the manner, that the Scripture so frequently uses, of speaking of the whole Christian flock as the rightful subject of the name "Israel."

As is conformed to the sense of New Testament in Matt. i.; Luke i. 32; Romans ix. 7-20; Gal. vi. 16; Apoc. xxi. 11; Matt. xix.

Thus:—"Israel" is, in St. Matthew's application of Micah's prophecy⁸, the one "people" over which "the Governor coming out of Bethlehem," is to rule: which is no other than the Catholic Church itself governed by the Messiah in His Apostolic order.

In like manner,—in the Angel's address to our Lady, recorded by St. Luke⁹,—"the house of Jacob" is the people over which "He shall reign for ever;" and "of His Kingdom"

⁸ Matt. ii. 6.

⁹ i. 32, 33.

over them "there shall be no end:" and "the throne of David," which the reigning Shepherd "shall sit upon," is that which "the Lord God shall give Him," as "the Son of the Highest:"—which is verified only in the universal dominion, which He exercises in His Catholic Church, especially over the Gentile world.

"Israel,"—taken as such in God's sight,—being, in St. Paul's description¹, especially extended to the Gentile Christians, includes in the same description, of the "Israel after the flesh," only those who,—as it were, "called in Isaac,"—are the *good Gentile converts*, "the children of the promise"—such being the real "children of God." They are those vessels of mercy, "not of Jews only, but of Gentiles," who formerly being "not My people" are now called by God—"My people,"—"the children of the living God;" with whom "Israel," having the same extent in meaning, designates therefore now no other than the Catholic Church, which those people of the living God are.

In the same enlarged sense, "Israel"² as the true Israel, "the Israel of God," is said at another time to be now no other than *all those faithful*, "who are, in Jesus Christ," "a new creature," without respect to circumcision or uncircumcision, but who walk according to this rule.

In like reformed signification, "Israel," considered in *its dwelling*, is "the great city of the Holy Jerusalem,"³ consisting of the Host of Saints in Heaven; while the gates are inscribed with the names of its "twelve tribes of the children of Israel"—its foundations show the real heads of its Tribes to be the *twelve Apostles* of the Lamb.

The "Temple" of this Israel is no other than "the Lord God Almighty and the Lamb:" and the very "glory of God and the Lamb" is "its light." This certainly is not to be sought for in the *débris* of people, called the "modern Jews."⁴ They are the Christian body, over whom, in a manner quite conformable, Christ promises the twelve Apostles that they shall have the honour of governing: "sitting upon twelve thrones, judging the *twelve tribes of Israel*"—the "twelve

¹ Rom. ix. 7—26.² Gal. vi. 16.³ Apoc. xxi. 11.⁴ Matt. xix.

tribes of Israel," over which the Apostles are to sit as judges, being clearly not the obsolete tribal order of the ancient Jews, must be looked for, according to the teaching of the Apocalypse, in *new divisions of the Apostolic order*; and belong to the economy of the Christian Church militant and triumphant.

In short, whatever there is in Scripture, that can be adduced to illustrate the change in character of the elect people of God from that of local, to universal; from under the law, to under grace; is identically the same with that, which shows the Israel of God, after Christ's coming, to be no other than the great Body of the Christian people itself—the Catholic Church. These, therefore, it is, who are the true inheritors of the promises,—the recipients of God's intended mercy; just indeed what the elder people were before—the veritable people of God, the everlasting Kingdom of Christ, in time and eternity: in which therefore is to be looked for whatever the prophetic promises describe as Israel's future position. Such, for example, is that of the "Salvation" for Israel, which is promised for it by Isaiah in the words,—

When applied to the Old Testament, this presents us with a notion of Israel as being the continuous body of the faithful: So that new Israel, the Catholic Church, verifies the prophecies made to the old Israel.

Is. xlv. 17. "Israel shall be saved in Jehovah with an everlasting salvation."

The "everlasting salvation" here prophesied, is one, which, though in store for the Israel of Isaiah's own day, was to come to them as being, at that time, the *one blessed body of God's people*. But yet this body of God's people, was not to have its "everlasting salvation" *actually* won for itself, until it should come to subsist under the form of the Apostolic Church: whose saving virtue is the only one, in which any part of the body of Israel is saved at all; according to an exclusiveness that matches the exclusively indivisible character of the body, that is to be saved. For (according to an indivisible constitution, which itself admits only of a single salvation to serve for all,) the body of believers, that salvation is wanted for, being the entire Church, is itself after all only *one*, in whatever stage of its career it be regarded. As the river Thames is the same Thames,—whether freshwater at

Richmond,—brackish at Gravesend,—or salt at the Nore; not less the Church's onward course shows itself, first under the Law, where the salvation is rather *in promise*,—next under the larger dispensation of grace, in which it *is achieved*,—afterwards under that of the boundless glory, in which it *is possessed* by the saved. These are but different temporal conditions contingent to the same body of God's people Israel:—which, therefore, properly understood, is *the continuous stream of the undying people of God*, forming at any time, while passing in its temporal state, the Kingdom of God on earth. They may be the Israel of the Old Covenant,—the Israel of the New Covenant,—or else the consummated Israel in the Heaven of Glory:—All are but one Israel, the one Kingdom of God's people, in different stages of development: so that the word "Israel" is coextensive with the Church of God. Being then ever one, it will therefore every where depend upon the *same source of salvation*,—that which is wrought for the whole Church by its universal Saviour. Hence Christ's common salvation, being the one upon which the Church in *every* stage of its career has to depend,—must therefore stand source also for that, which is required for its *preparative stage*, the Old Covenant Israel of Palestine: so that this "everlasting salvation," that Isaiah promised to the faithful Israel of his own day within the Jewish economy, hinges on the salvation, that was to be actually wrought for the same Israel, when it was in *an altered condition*, to which the limits of the Jewish economy did not reach.

This same cause—the New Covenant Church's being the true verifying Israel—stands good also for Isaiah's adding in the same chapter, in encouragement of such as held by Jehovah, that—

xlv. 25. "In Jehovah shall all the seed of Israel be justified and glory."

This "justification" reserved for the Israel of that day, was however seated, at least virtually, in that, which was to be wrought by Christ and His Church for Israel in the subsequent economy of the Church.

The same principle of an *ever-continuous* Israel, as real subject of the prophet's addresses, is also to be applied to

explain the promise of Israel's *universally occupying the earth*; as Isaiah promises to the Israel of the Old Testament.

Is. xxvii. 6. "He shall cause them that come of Jacob to take root—Israel shall blossom and bud, and *fill the face of the earth with fruit.*"

A promise, which,—though it is the Old Covenant Israel that is made to hear it,—is only thoroughly verified in the period of God's people, when it has become the Catholic Church. This is by virtue of the same general principle that, subsequent to the termination of the first economy, the Catholic Church of the New Covenant is the genuine Israel intended to make good the expectations raised for Israel before Christ's coming.

And such therefore we may finally accept it as being.

SECTION IV.—THE CATHOLIC ISRAEL NOT EXCLUSIVE OF EARLY HEBREW ISRAEL IN FULFILLING PROPHECY.

Not, however, as if its after-Christ portion gave so complete a satisfaction to any prophecy whatever, that this could have nothing in it to be fulfilled *before* His coming by the Hebrew Israel. Both periods—that before, and that after His coming—may have a joint share in yielding its realization; by virtue of their *continuity of drift*, giving to each period a common service in respect of the same Messianic prophecy;—whose full realization may thus come to depend upon a course of forthcomings contributed from *both periods* together.

Of such double composition is the perpetuity of Covenant mercy, promised to Israel in Isaiah, to whom God says, by his mouth,—

Not, at the same time, without admitting the Elder Israel to have its share in the verifying work;

as may be illustrated from Isaiah's declaration about "seed," and "seed's seed;"

lix. 21. "As for me, this is my covenant with them, saith Jehovah. My spirit that is upon them, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever."

In this promise, which the Israel of Isaiah's own time begins the possession of, the "*henceforth*" is to reach in its application to their "*seed*," and onward indefinitely to their "*seed's seed*," as far as eternity, where the Covenant itself is

only the same Judaic Covenant developed into its *ultimate form* of fulfilment: so that the promise embraces in its scope a movement taken from the *two periods*—both before and after the Christian transformation of the Jewish economy.

which is to be understood upon the principle that Messianic action is preparative and also developing.

This principle may be without hesitation accepted, as it is the one apparent in the Scripture usage itself: where, for things as well *before as after* the Messiah's coming, to be both equally treated as Messianic in one breath, is a matter of ordinary occurrence: nor without an assignable reason,—grounded upon the common reference, which both periods have to the *same central point* of the Messiah's coming. For, this actual coming, we must remark, sends before itself *preparative action*; as well as developing action *after*, which is truly Messianic in character; so that any thing happening in the line of *either* action, not only *after* it, but *before*, like the Return from Babylon,—if only the Messiah's interest be the thing, by virtue of which it comes to pass,—may truly be said to be a *Messianic movement*; and as such belongs to the "day" of the Messiah, in the description of the Prophets.

Nor is this conjunction of the fore-Christ and the after-Christ verification, to be prejudiced by the fact of the prophets omitting, as they do, the indication of the jointing mark between both periods; which is from the force of mental perspective.

Nor must their vision's trueness be prejudiced for its omitting, (as it generally does altogether,) to particularize in its sweep the strongly-marked feature of that jointing link, where the Jewish Israel alters into the Christian Israel. These two epochs, which our now more precise historical acquaintance brings to our view so unmistakably separate in outward aspect, with all its events discernible in their determined form, must have looked but a brief unbroken line before the distant prophet's eye, owing to the *abridging action of mental perspective*: whose attenuating force has on remote events the same fusing influence as that which is found from *material perspective* on objects of *the eye*. Thus the landscape, whose near things are beheld in more definite outline, is dim in the distance. A crowd of trees becomes a cloud of foliage;—the succession of land into sea, but a gentle alteration;—that of sky to sea is a hazy fading;—and even the sky itself presents its clouds, its stars, or sun, with nothing of their absolute distance appre-

ciable. The same blending of things distant takes place in the objects of the mental vision; not only upon the realized *past*, where the most remote is mythically dim; but upon the as yet unrealized *future*, where generality makes the far features faint. This will be more intelligible to us, if we consider, for a moment, how the future presents itself to *ourselves*, when speculating in imagination upon the probable issues of the world's course. Things, persons, countries, and peoples, enter into the mind at first under their own names; as Russia, England, America, Prussia, and France, with their present wars and conjunctures. But if we endeavour to frame our guess as to the end of all their course, the age beyond the present one is thought of vaguely—not in precise events, but in shadowy characteristics: and even those without their due relative distance assigned.

This fading off is not to be supposed to have had less place in these events, which the prophets foresaw under the light of a Divine inspiration. Their vision differs indeed from ours, in being certain, instead of merely conjectural. But the laws of their vision-faculty,—however more excellently endowed in aids for certainty, were the same in *form and nature*. The near and the remote were beheld by them according to the optical law; in which distance has its constant effect for lessening distinctness of feature; and hence it will happen, that the prophet, divinely illuminated though he was, saw the Messianic future in a medium subject to the varying gradations of distance; which ever draws away its remote events into a look more abated than that, which is upon the foreground ones adjoining to the prophet's own time. These indeed appear in the prophetic discourses in their lifelike characteristics, with properly assigned names of persons, actions, and localities; as Cyrus,—Josiah,—Jehoiakim,—Babylon,—Egypt,—Edom,—their sieges, battles, desolations. But beyond these, the varied details of any age begin to have their own more express presentment melt away into lightly-touched markings of some dominant properties in the Church's boundless future: where a gleam, or sparkle stands for the whole thing it comes of. Thus a throng of successes, such as it would take the missionary labours of SS. Paul,

Augustine, Xavier, and the exploits of SS. Benedict, Dominic, and Ignatius to produce, will fade away before the prophet's earlier eye into the look of *one cloudy characteristic feature*; as of the Gentiles being gathered; or the "isles of the Gentiles" waiting for God; or "the abundance of the sea being converted," and "the forces of the Gentiles arriving," and of the Church being nourished at the breasts of kings. The abstract idea "peace" is given as the eulogistic description of all the Church's "officers,"—those which the Christian hierarchy were to be: and "righteousness" for its "exactors;" which its organization should realize. In the same generalized style of celebration, its "walls" are to be called "salvation," and its gates "praise." Its "light," instead of the sun and moon, shall be Jehovah, which is its "everlasting glory." These and such-like terms do but represent the manner, in which the distant Church's bright track glistens upon the prophet's eye, undiscerning at the same time the body of constituent events beneath it. Under the same abridging force, which blends many events into one general feature, the reign of one characteristic feature,—as the repeated adhesion of nations to the Christian faith,—becomes, in the same way sometimes dwarfed into the look of one event; as—"I am found of them that sought me not. I said, Behold me, behold me, to a nation that was not called by my name."

Nor, in all this future, which, in Isaiah, chiefly turns upon the Gentiles pouring in their numbers into the Church, is there any pretence of chronological order; which, cramped by the ever-increasing force of distance, shrinks more and more before the prophet's vision. As in a country prospect, our sight, commencing perhaps from a tree in the garden, spans, at one glance of the eye, the space from that to the church on the horizon;—thence, onward to the moon's own sphere in the sky, and upward even to the fixed stars,—all are open to the same eye at one instant;—the like rapid ease was natural to the contemplating eye of the prophet: whose vision commences indeed from his own Jerusalem, his neighbouring Moab, his contemporary Egypt and Babylon: but after that shoots forward at once into the glorious future of the Messiah's reign, leading on straight into the age of the everlasting. All

are compassed by his scanning eye under the one season of the "that day," without the interval between the several features troubling at all the quickness of the glance.

This abridging mode of prevision finds a notable example in our Lord's well-known prediction concerning the fall of Jerusalem and the end of the world. These two things, so distant from each other in chronology, are both spoken of in such a way, as if the end of the world were *immediately subsequent* to the break up of the Jerusalem glory: and for this reason,—that in the human mode, in which our Lord's eye saw it, and wished it to be seen by those to whom He spoke,—the chasm of time between the two events was all abridged into a line's breadth; and the last of these—the wreck of the Catholic Church's worldly dwelling-place—was seen looming up behind as the only grand epoch, that was worthy of mention in His view, after the preceding consummation of the Jerusalem Church.

If these events, so immensely apart as the fall of Jerusalem, and the end of the world, can, as we see they do, have the chronological interval between them annulled to the contemplating eye, through the mere force of mental perspective:—the same foreshortening power, acting on the inspired observer's Messianic prospect, can easily cause to vanish from his view the marking of that transitional point lying midway at the Incarnation: which, while joining, does at the same time dispart, the Israel before him into two grand dissimilar periods;—that of Israel the Jewish, and that of Israel the Christian.

When then these two periods of Israel, the fore-Messianic, and after-Messianic, visibly distinct as history makes them rise to our view now, are presented in the prophet's announcements with their before and after all clustering into the import of "one day:"—this levelling of distinction, being on their part so natural, must not be supposed in any way to jar with the fact, which the reality discloses before us,—that old Jewish Israel may sometimes have to contribute a share of verification to some prophecy, which at the same time is mainly to be given by the Christian Israel: whose transformed state, continuing the earlier Israel's destinies, forms the principal part

of that body of Israel's long future, in which the realizing of its prophet's predictions must be sought.

This principle of a continuous Israel, if applied to the interpretation of Scripture, will serve to give more light to the doctrine that the true Israel for fulfilling prophecy, is the whole body of God's people from the beginning of the world to the end of time and beyond.

This principle then of a transformed body carrying on the *undying life of Israel* along its grand career, out of its earlier Jewish form, affording, as it does, to the main subject of prophecy,—which Israel is,—an endless period for fulfilling its predicted destinies, will enable us better to arrive at an understanding of such an era of it, as that which speaks of Ephraim's reunion with Judah after freedom from captivity; and this will throw light upon such texts as that of Isaiah, in which he tells us that Jehovah shall gather the outcasts of Israel together,—that “Ephraim shall not envy Judah, and Judah not vex Ephraim,” and that “there shall be a highway for the remnant of his people left from Assyria,” &c.

This one text, however, which is to be interpreted of a Catholic Israel, only represents the general body of others, which Israel's future career occupies in the prophetic books of Scripture; the reading of which must be made accordingly in a sound-minded aversion for Jew-restorationist's comments, in an abiding mindfulness of the ruling principle I have explained for estimating the verifying period of Israel's destiny:—that this is really to be taken as *the whole career of God's Church* from first to last, without any assignable end, divided into as many stages as there may be periods—Israel the earlier in its Hebrew condition,—Israel the younger in the Catholic Church—Israel the *elect* in Heaven:—where every thing connected with Israel undergoes in like manner an analogous transformation, in its tribes, its constituent parts, its form, its law and worship, and every thing in the whole body of Revelation, is ever in God's own appointed time, unfolding itself; and as one stage dies away changing into one still more advanced. These states correspond in fact to the three well-known senses of Scripture,—the *literal*, the *allegorical*, and the *anagogical*:—the first respects the first-formed state present to the speaker;—the next, the form it assumes in Christ and His Church;—the third, in which it is

that of the Blessed in Heaven. These three senses, together with the fourth, the tropological, are the most natural and ancient divisions of the Scriptural sense. And they may serve to give greater life to the doctrine of the Prophets, of Israel being the undying body of God's people throughout all its several stages.

CHAPTER IV.

EPHRAIM'S PART IN THE ESPOUSAL OF ISRAEL BY JEHOVAH IN VIEW OF THE INCARNATION.

Under this luminous principle of the undying body of the faithful as the real prophecy-fulfilling Israel; the share which the prophecies themselves witness to be had by Ephraim in the producing of the Messiah is that OF HOLDING THE FEMALE PART IN THE INCARNATIONAL MARRIAGE:—Carrying out the predestined standing of Israel as betrothed in marriage to Jehovah. This betrothed state of Israel is proved from Ezekiel xvi. 3, Jeremiah ii. 1, &c., Ezekiel xxiii. 1, &c.

WITH this enlightening doctrine then borne in mind of the undying body of God's faithful to stand as a perpetual stream of prophecy-fulfilling Israel, we may proceed to the consideration of the texts themselves; in that order, in which they offer themselves most conveniently for showing the part in the Messiah, which it is the prophets' doctrine should belong to Ephraim. This is best deducible from the utterances they give about Ephraim's concern in the *Incarnational Marriage*: in which the share assigned by them to Ephraim's family is that of *holding the more expressly female part*:—in out-carrying-like continuation to their own description of the entire Israel, as the people, who, in order for the production of the Messiah, had been from the beginning *unalterably betrothed to Jehovah*.

For this betrothed condition of Israel appearing in the light of the Prophetical discourses, there presents itself at once, to our observation, the narration made by Ezekiel of *its first beginning*:—the citation of which is laid by him as a basis to his upbraiding of the people for their apostasy from their Covenant-tie,—in which attempt he would “make Jerusalem to know its abominations.” This purpose leads him, by way of showing her ingratitude, to recite the Divine betrothal, that was made with her at first, when undeserving.

Her natural condition is described, under the figure of a *female infant* of heathen parentage :—

Ezek. xvi. 3. "Thus saith Jehovah God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan: thy father was an Amorite, and thy mother a Hittite."

Her thoroughly aidless condition is then recounted :—

4, 5. "As for thy nativity, in the day that thou wast born, thy navel was not cut, neither wast thou washed with water to supple thee; thou wast not salted at all, nor swaddled at all. No eye pitied thee to do any of these things to thee, to have compassion on thee: for thou wast cast out into the open field, to the loathing of thy person, in the day that thou wast born."

Such was her state; when, *in view of her being betrothed to Him*, she was taken up into grace by Jehovah, out of His undeserved love for her.

6. "Now when I passed by thee, and saw thee polluted in thy own blood, I said unto thee, 'Live;' yea, I said unto thee in thy blood, 'Live.'"

Then is recounted how the favour of rich beauty was bestowed upon her by Him.

7. "I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments; thy breasts are fashioned, thy hair is grown, whereas thou wast naked and bare."

How she was then taken into marriage Covenant is then described :—

8. "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and *entered into covenant with thee*, saith Jehovah God, and thou *becamest mine*."

In this ceremony of spreading the skirt, is the sign of a *marriage alliance*: in the covenant entered into with her, is the marriage tie: and in her *becoming His*, is the union, that arises by the contract between Himself and Jerusalem.

The graces given in the beautifying of her Sanctuary by Him are then described, under the figure of the care bestowed upon her welfare :—

9—14. "Then washed I thee with water, yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil, I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk, I decked thee also with orna-

ments, and I put bracelets upon thy hands, and a chain upon thy neck ; and I put a jewel on thy forehead, and ear-rings in thy ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver, and thy raiment of fine linen, and silk and brodered work. Thou didst eat fine flower and honey, and thou wast exceeding beautiful, and thou didst prosper into a kingdom, and thy renown went forth among the heathen for thy beauty, for it was perfect through thy comeliness, which I had put on thee, saith Jehovah God."

In these husband-like gifts, and the Covenant by which He spread His garment on her, so that *she became His*, does Ezekiel exhibit Jerusalem's espousal, how it first came to pass.

This previous adoption to Heaven's own earthly bride, as being the Israelite people's abiding state, regarded at that spring-period of the bride's life-time, when she had just escaped from Egyptian bondage, is also cited against Israel, as a ground for reproach, by Jeremiah : who with a purpose like that of Ezekiel, of exhibiting her ingratitude, reminds her of *her early betrothed condition*. For so begins the burden of the communication from Jehovah :—

Jer. ii. 1, &c. "The word of Jehovah came to me, saying, Thus saith Jehovah, I remember thee, the kindness of thy youth, the love of *thine espousals*, when thou wentest after me in the wilderness, in a land that was not sown :—Israel was holiness unto Jehovah, and the first-fruits of his increase, all that devour him shall offend, evil shall come upon them, saith Jehovah."

The "espousals" were those, in which Jehovah was the Espouser, and Israel the espoused. And the "holiness to Jehovah," that Israel was, was the fact of being made sacred to Jehovah, in a marriage covenant, whose purpose was the production of the blessed Seed.

The same character in Israel of being a betrothed nation,—regarded again at its more advanced age, when, having become, as it were, a double person through the division of its national body into the *two sections* of Jerusalem and Samaria, it suffered also a corresponding duplication of its betrothed character,—is also used by Ezekiel as a premised recital for the same reproaching purpose against the two sections of the people,—the Samaritans and those of Jerusalem,—who are represented under the figure of two faithless women, Aholah and Aholibah, in the following words :—

Ezek. xxiii. 1, &c. "Son of man, there were two women, the daughters of one

mother, and they committed whoredoms in Egypt: they committed whoredoms in their youth; and the names of them were Aholah, the elder, (her tent) and Aholibah, (my tent in her) her sister, and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem is Aholibah."

Here the word "mine" is applied by Jehovah to the two figurative women, Samaria and Jerusalem,—the two headquarters of the Judæan and Israelite governments: and these two betrothed females have, attributed to them, *the bearing of children*, "sons and daughters," to *Jehovah*, whose they were. This belonging to Him, as spouses, and their bearing children to Him, are features, in which Ezekiel adds a second time his own testimony to what Jeremiah had already declared in his Sermon, the *nuptially contracted state*, as being a privileged condition of the sacred people.

Familiarly brought forward as is this marriage alliance, between Israel and Jehovah, its *figurative* manner of conveyance must not be allowed to be made use of as a loophole for escaping from *the sober reality of the doctrine it teaches*: as is likely enough to be tried by some timid minds, whose temper, naturally shrinking from the awfulness of actual truth, would make them wish to have its definite features softened away into some bodiless generality: whose substitution for reality under pretext of "the figurative style of expression," might be attempted thus:—"Oh! all this about marriage, is merely figurative, and must not therefore be accepted for actual truth:"—a conclusion which, no doubt, there are plenty of shallow people ready to accept as very plausible, but which is nevertheless one resting upon a pretext utterly false. For so far from their figurative character making the truth intended by them *less substantial*: the balance of actuality would be all in favour of the thing *figured*, over the *figure* itself, just as with many parables in the Gospel:—
In which places, the figurative language employed must not interfere with the reality of the intended marriage.
 where the Kingdom of Heaven, for example, is presented under the image of an earthly kingdom:—its King under that of an earthly king:—the Heavenly Father under the image of an earthly one;—the idea of Lord under that of a householder; and we may add the Heavenly Marriage also itself, under that of an earthly royal wedding.
any more than the same language does with the sense of the parables.

Here we know that to keep the due relation between figure and figured, the figured side of the parable must not be *less*, but *more*, in import, than that of its figure: whose earthly images would not only be far from the truth, but even directly against it,—nay, even *against* their own meaning, if the things they figured were to have their veritableness upset by the allegation of the figurativeness in their images—"Father," "King,"—"Kingdom,"—"marriage,"—"householder;"—just as if, because these are figures,—that, therefore, the holy objects they signify, must have in themselves less than a figure's reality! An absurd notion, of course, which would lead us to the equally absurd conclusion, that there is no reality in the ideas of "Heavenly Father," "Heavenly King," "Heavenly Kingdom," "Heavenly Marriage," &c.; whereas, what the *language* of figures requires is, that, so far from their having *less* of truth than is in their figures,—the real difference would be—that the higher amount of truth resides in *the objects which the figures serve to illustrate*. The Heavenly Father would be, therefore, more a Father than any earthly one can be, by whom He is shadowed. The Heavenly King would be more a king than any one bearing earthly rule. The Heavenly Marriage more a marriage than any earthly royal wedding that represents it.

So, too, with regard to the old Covenant Marriage in question: the prophet's appeal to which is, in fact, no other than an aspect of the very Gospel marriage itself; though its failing to be familiarly recognized as such, makes it more natural, for the moment, for us to be content to introduce the Gospel marriage only as an illustration. In order for the proportion being preserved between it and its figure, which the language of Scripture employs about it,—we must conclude, that the marriage alliance between Jehovah and His people Israel, is not *less substantially real*, but rather more so, than that of the figures, which are used to signify it.

And if there were any thing more literally, the same thing is shown from Jer. iii. 14, xxxi. 32, Joel i. 8. Still more literally, the same thing is shown from Jer. iii. 14, xxxi. 32, Joel i. 8. wanted to assure us of this marriage reality; this is afforded us in the more direct allegation of it, that Jeremiah makes to the people, by way of basing upon it

his appeal to their sense of their duty ;—which is that of their return to *wifelike allegiance* to Jehovah :—

Jer. iii. 14. "Turn," says he, "O Apostate children, saith Jehovah, for *I am married to you.*"

His being "married" to them had place in the fact of the Covenant ; which is thus shown to be itself, throughout, nothing less than an alliance in the order of marriage.

This marriage character in the Covenant, that Jehovah makes with His people, discloses its reality also in the fact that one of its essential terms of relationship,—that of "*Husband*,"—is explicitly adopted by Jehovah Himself, in one of His remonstrances, where, by way of reproaching them for violating their contracted alliance, made from their coming out of Egypt, He says :—

Jer. xxxi. 32. "I was a *husband* to them : " i.e. in the covenant, into which He then entered with them.

And this same tie it is which, subsisting in the nation, even when the Divine Husband's protecting presence had forsaken it, makes appropriate the admonition that the prophet Joel gives her in her affliction, that she should behave herself conformably to the situation of a *wife of youth* bereaved.

Joel i. 8. "Lament," says he, "like a virgin girded with sackcloth for the husband of her youth."

The "Virgin" is here the people of the land, who are advised concerning their conduct under the afflicting visitation that they were enduring : and "the Husband of her youth" is the same God who had in her youth taken her as His own.

The same wifeship in the chosen people, considered in its most holy stage of destined purity, is made the groundwork of assurances of favouredness in the eyes of God as *its Bridegroom* :—

Is. lxii. 5, &c. "For as a bridegroom rejoiceth over his bride, so shall thy God rejoice over thee."

Nor was this complacency of the Bridegroom, to be without a *bridegroom's substantial gifts* ; concerning which :—

xlix. 18. "As I live, saith Jehovah, thou shalt surely clothe thee with them all, as with an ornament, and bind them as a *bride*."

And these gifts, what were they, but the most appro

to the bridal state, a *multitude of children*? which should be so many, that

"The places should be too narrow, by reason of the inhabitants; and the children should say, the place is too strait for me,—give place to me that I may dwell."

These are but the blessed fruit of the marriage, to which Jehovah's grace elected her.

Isaiah liv., &c. Concerning "the Bridegroom," the "Bridegroom's gifts," the "wife," her "children," her "divorcement," all leading to the assurance for reinstated Israel of a Messianic progeny. This same veritable character, revealed in all its relational aspects *belonging to wife*, is employed as an assuring motive by Isaiah again, in his invitation to joy: which is given by him to Israel, notwithstanding her former *widowhood*, in view of her predestined holiness:—

Is. liv. 1. "Sing, O barren, that didst not bear, break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith Jehovah."

For this cause she is bidden to prepare for *increase*:—

2—4. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed, neither shalt thou be confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."

And on what helps relying, was the formerly childless one to assure herself of this offspring? It is in this:—

5. "For thy Maker is thy Husband, Jehovah of Hosts is his name, and thy Redeemer the Holy One of Israel: the God of the whole earth shall he be called."

The husband-like care was to be shown to her in *recovering her* to the grace of her former wifeship:—

6. "For Jehovah hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

In this announcement are found all the characters of relationship, which belong to her marriage with Jehovah:—her being the "wife of youth," as she is also called by Jeremiah, in a way corresponding, too, to the idea of the "wife of youth" spoken of by Joel:—her "Husband" Jehovah, as He

is elsewhere called; her being "refused;"—her widowhood;—her bereavement;—her consequent barrenness;—her recovery to grace, and forgetting former "reproach;"—her cause for rejoicing in a *vast and glorious offspring to arise to her from her Husband Jehovah*, which is realized in the promised Seed of Abraham, and his fellow children of God.

Whatever then pertains to marriage, is said, by the Prophets, of the Covenant between Jehovah and His people Israel, in their assuming to threaten, to console, to reproach the people. Wherever the people's faith is appealed to by them, this marriage interest enters, under every variety of aspect, explicitly as an argument into their discourse. And their habitual employment of this marriage character as an ever valid motive to obedience to the Covenant, shows that this divinely-wedded state was no ornamental fancy of theirs; but a bond, *abidingly real* in the Covenant position of the Israelite people itself, which had to receive its most perfect marriage verification, by fructifying into a countless offspring, who must necessarily have the noble character of *being both God and man—God*, by virtue of the Husband Jehovah, by whom it is begotten:—and *man*, by virtue of the human wife Israel, which was to become its mother.

These real Divine effects of marriage must therefore spring from the Divine marriage, if itself real; which the prophets describe the marriage Covenant between Jehovah and Israel to be:—manifesting thus, in their discourses concerning it, the peculiarly bridal office of *the tribe of Ephraim*: because, as we have particularly shown elsewhere, Ephraim it is, whom, although only one out of the twelve tribes, the whole married people takes, in the marriage Covenant transaction, for *its especial functionary*: concerning which, let it be observed by way of explanation,—that the idea of these marriage-like attributions having for their subject Ephraim's *single tribe*, is not in any way contra-indicated by the *wideness* of the terms, that sometimes stand to designate the married party on the human side in Scripture; where she finds herself addressed in language, which includes the *whole nation*: such as Israel, without any exclusion of Judah; and

The right to which in Israel as really "wife," takes for its officially transmitting channel, the one tribe of Ephraim.

also as Jerusalem, taken, as the head-quarters of the whole nation, to signify, therefore, the whole nation itself.

These and the like terms, all unlimited in their extent, do indeed present to us for the human subject of the marriage,—just as national oneness warrants,—not merely a *single tribe* as Ephraim, but the *whole body of the chosen people Israel*. True; but this unlimited extension, which the denoting of the marriage subject often wears in Scriptural phrases, does not, in any way, do away with narrowness of limit in that *family line itself*, which the marriage depended on, as the functionary for its being actually brought about.

By virtue of a common law, that what is attributed to an entire body generally, must nevertheless be realized through a special functionary. The same necessity explains how the Divine marriage intended to embrace all Israel, should have for its special organ the single tribe of Ephraim.

This exclusiveness of the elect family indeed is from the very nature of the case unavoidable; according to *any* means whatever, that could be chosen for realizing the marriage alliance to the people. For though, by virtue of national oneness, *the entire body* of Israel is accredited as sharing in the glory of its accomplishment:—still, if this marriage has to find its perfect consummation, as we are all along supposing it does, in the Incarnation; it must follow that its consummating process could not associate into its employ *all* the families of the nation indiscriminately, any more than a diffused multiplication could take place in the *self* of that person, in whom was to reside the honourable duty of finally bringing it to pass: which is of course absurd; inasmuch as “the Virgin” Israel, who should “conceive and bear a son” by name “Emmanuel,” must ultimately find itself concentrated in *one Virgin Person* alone; not left diffused amongst a multitude of that Israel, whose virgin character she bears. And a like necessary restraint in point of extent must of course hold good, in respect also to the family of those, *from amidst whom the single executive virgin agent* should have to rise; whose kindred should accordingly be no wider than a single family line,—just the same as must needs serve for producing

⁵ Isa. vii. 14. These words are almost universally mistranslated. There is no such phrase as “a virgin” in the prophecy of Isaiah; but “the Virgin” מלכה as some one known already as such to both the *speaker* and the *addressee*. “The Virgin shall conceive and bear a son.”

the last executive agent in any other case of general welfare : such as, for instance, Israel's *Sanctification* : which, general as it was, took, for its formal means of carrying out, the expressly dedicated tribe of Levi, and more especially the professional priesthood of its Aaronite line.

In like manner, *Israel's kingly state* also,—*universal* in the nation as it was,—was yet sustained by a *selected kingly line* resident in Judah, and that narrowed to the line of David.

This is, after all, no more than what is exemplified in every function attributed to a body ; as in a man that of *seeing*. Though the whole *man* is said to see, yet his seeing is the function of *one organ only*—the eye. The same economy shows itself also, in a body *national* like Israel ; whose general good accordingly is operated through the office of specially allotted organs.

This principle of a specially-elected functionary, should have its place also in the process of the *Israelite nation's marriage with Jehovah* : which therefore unreservedly predicated, though it be, in the interest of the *whole people* Israel, may yet be confidently decided to find, in the limited extent of tribe, no bar against its marrying faculty itself being all vested in *a single one of them*. And that that single selected one is really the tribe of Ephraim, in Scripture, has thus much in its favour ; that, as the whole course of argument in this book shows, the Scripture at least leaves Ephraim's family possessed of all its tokens,—of *predestination*,—*election*,—and *actual possession*.

And these, when established, will warrant us in taking, for a decided fact,—that Ephraim's tribe, by virtue of a female interest attached to it, is most intimately concerned, along with her fellow-tribe Judah, in all those utterances of the Prophets, which,—whether alluding to her by name or not,—are addressed to "The Virgin" Israel about her betrothed condition.



CHAPTER V.

EPHRAIM'S SPECIAL FEMALE INTEREST IN THE DIVINE MARRIAGE OF ISRAEL.

SECTION I.—THE PREVIOUS REPUDIATION OF ISRAEL.

This principle of Ephraim's being the chosen female-like faculty for carrying Israel's great honour, will aid us in understanding the prophetic utterances within the space of about two hundred years to Israel,

THIS idea, then, of being Jehovah's betrothed people, is one which, pertaining, as it does, especially to Ephraim, is, in the Prophet's mind, ever underlying the career of Israel, when its future contingents, under whatever form involved, come to be the subject of their predictive utterances. These take up the space of two hundred years, from the time of Isaiah and Hosea until that of Zechariah and Haggai, all which are, either implicitly or explicitly, concerned in Israel's career.

concerning Ephraim's interest in the fruit of the Messianic marriage: in which they point forward to a "Branch" of Judah and Israel coming to them in a reign of peace—after restoration, in their own covenant land,—to the espoused condition from which they had been first repudiated.

Now, the predictions that proceed from them during this period are,—in a style the most fitting for Israel's betrothed-like position,—such as assign to the hope of Israel *the fruit arising from a Messianic Marriage between Jehovah and itself*; which was to be a Divine offspring; the promise of whose coming makes itself apparent in the Prophets, in their constant endeavours to maintain in their disciples the expectation of a grand Personage, "The Branch," that Israel united with Judah was to be the source of: who stands out in the prophetic descriptions as the central feature of a reign of peace, that was to be revealed for the people, after they had been restored, as a remnant, in their own Covenant-land, to

that espoused condition, from which they had just undergone in their main body the penal process of being repudiated.

For, a *repudiation or divorce* from their affianced estate with Jehovah, was to happen to them, first, in punishment of their marriage-breaking sins :

What these sins were, in which the marriage tie had been injured by them, is declared in places too numerous, as well as unnecessary to cite much at length. They, however, all witness to the people's being thoroughly corrupted, and sunk in idolatrous worship of their heathen neighbours' gods. Such, for example, is testified by Jeremiah lamenting about the espoused Israel,—the sacred people,—for their desertion of their true Divine Husband :—

The Repudiation, which they underwent in return for their iniquities, considered according to their marriage-violating character, is described by the same prophets who denounce the sin itself.—Jer. ii. 13, iv. 22, vii. 24, Micah vi. 26, Hosea, &c.

Jer. ii. 13. "What iniquity," says he, "have your fathers found in me, that they are gone far from me?" For they had committed "two evils;" apostasy, "forsaking the fountain of living waters;" and wickedness in "hewing them out cisterns that would hold no water."

This it is that made them deservedly open to be reproached by their Lord, saying :—

iv. 22. "My people is foolish, they have not known me; they are sottish children and have no understanding: they are wise to do evil, but to do good they have no knowledge."

In the same sort of way He inveighs against them at another time, for their disobedience to the Covenant :—

vii. 24. "Cursed is the man,"—he is commanded to proclaim to them,— "that obeyeth not the words of this covenant: yet they obeyed not, nor inclined their ears; but walked every one in the imagination of their evil heart."

And what was this disobedience?

"According to the number of thy cities were thy gods, O Judah, and to the number of the streets in Jerusalem have ye set up altars to that shameful thing, altars to burn incense to Baal."

The same thing is charged by Hosea against Samaria; who is described as having rebelled against her God, transgressing the Covenant, by following in the state-established religion of her apostate princes, as Micah accuses them of doing :—

Mic. vi. 16. "The statutes of Omri are kept, and they follow the works of the King Ahab."

Whose institutions were idolatrous. After this fashion:—

Hos. viii. 14. "Ephraim is joined to idols"—"Israel hath forgotten his Maker and builded temples."

With the intent to carry out their idolatry,—

iv. 13. "They sacrifice upon the tops of mountains, and burn incense upon the hills."

To which is added the practice of *divination* and *witchcraft*:—

iv. 12. "My people ask counsel of their stock, and their staff declareth to them."

In order to this practice being carried out, a thorough abuse of God's precious gifts has been committed by them:—

Hosea ii. 8. "The corn, wine, and oil, which Jehovah had given to her, and the silver and gold which he multiplied for her, they prepared for Baal."

This perversion of the good things intended for Jehovah's service is eloquently described by Ezekiel, in the same chapter, where her selection for Jehovah's own had been first narrated: upon which he goes on detailing how,—

Ez. xvi. 16, &c. "The beauty" he had given her she prostituted to evil purposes; the "garments" she took, and with them decked the high places with divers colours; the "fair jewels of gold and silver" which he had given her, of them she made images of men: "the broidered garments" she had used to cover the images. "The meat, fine flour, oil, and honey, I fed thee with, thou hast set it before them, for a sweet savour."

And what was worse than all,—

"The sons and daughters, whom thou hast borne unto me, thou hast sacrificed to them to be devoured:"

The same "sons and daughters," whom He claims for Himself, by calling them "*my* children."

A thorough-paced idolatry, substituted in the most provoking manner, by the state, for the covenanted religion of Jehovah, had been set up in the heart of the people, making it quite true, as Ezekiel said:—

Ez. ix. 9. "The iniquity of the house of Israel and Judah was exceeding great; the land was full of blood, and the city full of perverseness: for they said:—Jehovah hath forsaken the earth, Jehovah seeth not."

This corruption too had penetrated every rank of society.

Jer. v. 31. "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so."

Such is the characteristic conduct, which the prophets charge perpetually upon the people as their sin.

And its *marriage-violating character* is not less openly declared, than the sin itself, by the same prophets:—who treat it as a conduct, in which Israel had behaved towards her God, as an *unprincipled woman* behaves towards her own husband. This is quite in accordance indeed with the language common to the faithful, from the beginning of the Covenant history;—more especially from that time, when God, by the ministration of Moses, drew the tie of adoption so closely between Himself and the people, by making them *His own* people, and giving Himself as their God.—This was when He said¹: “I am Jehovah thy God, thou shalt have no other gods *but me*.” This was a solemn league, in which the whole nation was made sacred to Him. From that time, idolatry was no longer a mere wild folly, but a *departure from a holy state of union with Jehovah*:—not simply superstition and new gods; but a gross invasion of a *holy marriage contract*. Hence it is, that for Israel to go after the false gods of their heathen neighbours, is said to be an act of “whoredom:”—the choosing of Moloch, was—“a whoring after Moloch.”—The forbiddance to change their God, was a commandment not “to go a whoring after them.” The accusations of infidelity were couched in the same terms.

This was no idle figure. Even in the most prosaic passages of history, the delinquencies of the people were represented in the same view, as a violation of the *virginal condition*, to which He had called them. So in the history of the Judges, their perpetual fall into this superstition was—“to go a whoring after other gods, the gods of the people of the land, and with their own inventions;”—for a very clear reason, that now, having been so solemnly *affianced to Jehovah*, all mixture with the false religion of other gods was henceforth no longer an error merely, but an error, by which the *contract of the virgin marriage was broken*: and thus the term proper to adultery became settled expressions for the breach of God's Covenant.

Their treatment of this sin is in harmony with their own uniform mode of considering the covenant made under Moses, by Jehovah, with the people: from which all defection is reputed “adultery,” “whoredom,” and the like; because the bond broken was that of the marriage tie, to be visited by the proper punishment of repudiation:

¹ Ex. xx.

Such is the idea, which throughout forms the language of the Prophets, when treating of the breach of Covenant committed by the chosen people. For example, Jeremiah, in the passage, in which he had before described her as the "married" one, the spouse of Jehovah, speaks of the sin of the Holy Israel as that of a "wife," who had left her husband, and "become another man's." Her conduct is, in the ensuing part of the description, that of an unfaithful "wife". In the same place in which Jehovah declares, "I am married to you," he upbraids her thus:—

Jer. iii. 20. "Surely as a wife treacherously departs from her husband, so have ye dealt treacherously with me, O house of Israel, saith Jehovah."

And her transgressions, by which she had given herself to worship other deities "upon every high hill, and under every green tree", was wandering "playing the harlot;" because it was a forsaking of Him who calls himself her "*husband*."

In the same spirit it is, that Isaiah in his lamentation for the wickedness of the people, in forgetting their covenant condition, exclaims against Jerusalem:—

Isa. i. 21. "How is the faithful city become a harlot!"

In like manner, if another Prophet speaks:—

Hosea iv. 17. "Ephraim is joined to idols;" this was, in that people, "to commit whoredom continually."

Their transgressing, and their dealing treacherously with their own adopting Lord, was the—

vi. "horrible thing" which he had seen "in the house of Israel: it is the whoredom of Ephraim. Israel is defiled."

If, in following the heathen custom of divination, they had "asked counsel of their stocks, and their staff declared to them"; it was because

"the spirit of whoredoms had caused them to err."

Israel's conduct, in attributing her own wealth to them, was one, in which the people's "mother had played the harlot; following after her lovers" "that give me," as she says, "my bread and my water, my wool and my flax, mine oil and my drink."

² Jer. iii. 14.

³ iii. 6.

⁴ iv. 12.

Her burning incense in the days of Baal, and celebrating Baal's worship, was :—

"To deck herself with earrings and jewels," "to go after her lovers," "to forget Jehovah."

And when, for the sake of pursuing this infidelity, she prostituted, upon the honour of this foreign religion, all the gifts and riches, which had been so largely given her by Jehovah, for the service of His Sanctuary :—this was in her the conduct of a light woman, by whom all "the corn, and wine, and oil," which He had given, and "the gold and silver which He had multiplied," she "prepared for Baal," one who was no husband for her⁴.

Still more in detail and eloquently does Ezekiel dwell upon this abuse of the sacred blessings, as a prostitution of a virgin dedicated to Jehovah as her husband.

If, in the business of this false worship, she had "trusted in her beauty and renown⁵," this was in her fornication; her "taking the garments He had given her, to deck the high places with divers colours," was to play the harlot; her taking the fair jewels, His gold and silver which He had given her, to make images of men, was to "commit whoredom."

The same character it was in her, to take the broidered garments to cover them, to

"set the oil and incense before them; the meat also which I gave thee, the fine flour, and oil, and honey, to set as a sweet savour before them;"

and still more was it an act of whoredom, and a frightful insult to her own Jehovah, to take, as He says,—

"Thy sons and thy daughters which thou hast borne unto me, and sacrifice them to be devoured."

In all these abominations, in which she had accepted solicitations from religions of Egypt and Assyria, there was nothing else than the conduct of a harlot; nay, worse: it was, according to His reproach, not the lightness merely of a woman unmarried. For she was, as He says :—

"As a wife that committeth adultery, taking strangers instead of her husband."

For this reason it is then, that the woman, whom Hosea

⁴ Hosea ii. 8.

⁵ Ez. xvi. 15.

was commanded to take to wife as a representative of transgressing Israel, was "a wife of prostitution, and from the children of whoredom"—"Gomer, daughter of Diblaim." "For the land," says he, "has committed great whoredom, departing from Jehovah."

The language then of the Prophets concerning the conduct of the chosen people, in their sermons, representations, and customary habit of thought, shows that the peculiar enormity of the "Virgin Israel's" adherence to foreign gods, by which the Covenant had been broken between themselves and their own God Jehovah, was really,—in a sense, which its figurative form of presentation only leaves *more full* of actual truth,—the violation of a real marriage tie.

which being in a true sense irrevocable, Injurious to the heavenly marriage bond as they were, these sins naturally brought, upon the nation that committed them, their proper punishment: which was, that of a *divorce* from Jehovah's grace in the Covenant: as is sufficiently expressed, in a manner not at all obscure, by different persons of the prophetic order.

Thus Ezekiel, after rehearsing, as we have seen, the guilt of Israel in her adulterous friendships with Assyrian and Egyptian religions, proceeds, after the manner of a judge, to pronounce condemnation against her, in the following words:—

Ez. xvi. 35, &c. "Therefore, O harlot, hear the word of Jehovah—Thus saith Jehovah God. Because thy filthiness was poured out, and thy nakedness discovered, through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give to them; behold, I will gather all thy lovers, with whom thou hast taken pleasure, and all that thou hast loved, with all that thou hast hated, I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see thy wickedness, and I will judge thee as women who break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy."

And what judgment this was, is no other than that same *divorcing separation* from His grace, which was before formally threatened by Hosea—in these words against Israel the "Mother" of the people:—

Hosea ii. 2. "Plead," says he, "with your mother, plead, for she is *not my wife*; neither am I *her husband*."

Which is a renunciation of the marriage bond, that had been made between them in the Covenant.

This renunciation had for its intended penalty, what was signified, more at large, by the declarations he was commanded to make against Israel, under the figure of that adulterous woman, whom he had been told to "take to wife"—"Gomer, the daughter of Diblaim;" "who conceived and bare a son."

This son was to stand as a type of Israel suffering a ruinous stroke in the *divorcing dealings* Jehovah meditated against her; which is represented in the name the child bears of "*Jezreel*:" i. e. "God's sowing"—or "God's seed."

i. 4. "And Jehovah said, Call his name Jezreel ('God's seed'); for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel: and it shall come to pass that I will break the bow of Israel in the valley of Jezreel."

Dissolution of all political being in Israel, was thus one woe, conveyed in the naming of the first son—"God's seed, or Jezreel,"—in whose vindication the bow-breaking of Israel was to take place.

There was yet another :—

6. "And she conceived again, and bare a daughter."

The daughter was by her name significant of another woe *belonging to the divorce*:—

6, 7. "And He said to him, Call her name Lo-ruhamah ('No mercy'), for I will no longer have mercy upon the house of Israel; but will utterly take them away. But I will have mercy on the house of Judah, and will save them by Jehovah their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

Abolition of all political character was thus sealed in the name of the daughter :—

There was yet a *third* woe *still more* expressive of the divorcing repudiation announced in the naming of a *third* child—"Lo-ammi," "*Not my people*."

i. 8. "For when she had weaned 'No mercy,' 'Lo-ruhamah,' she conceived, and bare a son. Then said he, Call his name 'Lo-ammi,'—'Not my people:' for ye are not my people, and I will not be your God."

A cutting off from grace of the Marriage Covenant; which only shows how serious was the Divine determination in that announcement:—"She is not my wife, neither am I her husband."

How this decree of separation was to act upon her, is told

us by the same prophet, that it should be in the kingless widowhood endured by her. This condition of Israel is portrayed under the figure of a woman, who is also, like the former, an adulteress, whom a command to take to wife is given by Jehovah:—

Hos. iii. 1. "Then said Jehovah to me, Go yet, love a woman beloved of her friend," i. e. her true husband, "yet an adulteress, according to Jehovah's love towards the children of Israel, who look to other gods, and love flagons of wine."

As commanded, so did he. "So," continues he:—

"I bought her to me for fifteen pieces of silver, and an homer of barley: and an half homer of barley. And I said to her, Thou shalt abide with me many days; thou shalt not play the harlot, and thou shalt not be for man: so I also for thee."

And what the meaning of this was, is immediately explained in the penitential condition of Israel, destitute of every *sign of life in Church and State*.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, without an ephod and teraphim."

This separation from the enjoyment of the grace, that Jehovah had formerly exhibited towards her, is the undergoing of that *divorcing decree*, in which Jehovah, "*her husband*," "had put her away," saying He was "not her husband, nor she His wife."

This divorce of Israel, which these passages represent, gives us to understand,—what otherwise would be an obscurity in Isaiah's language,—the divorcial expressions, he makes use of when, upbraiding Israel, as he usually does, for its discreditable conduct, he says:—

Isa. i. 1. "Thus saith Jehovah, Where is the bill of *your mother's divorce*, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for your transgressions *is your mother put away*."

This appeal becomes intelligible, in the light of the doctrine of divorce, which we have been labouring to exhibit. It explains also another allusion made later by Jeremiah, when, reproaching Judah for her iniquities, he reminds her of what had been done to the house of Israel, that—

Jer. iii. 8. "Judah her treacherous sister feared not, but went and played harlot also," when "for all the causes whereby apostate Israel had committed adultery, I had put her away, and given her a bill of divorce."

The fact of Israel's having been divorced, like that of its having been taken in marriage, which is so constantly attributed to it elsewhere, is here introduced in that recalling manner, which shows it to be,—as we otherwise know it was in the prophetic mind,—*an habitual idea*.

This divorced state of Israel, as being, in some sense, an irrecoverable one, is the reason why Ezekiel's wife, who had been taken to represent Israel in her abandoned plight, was, when dying, to go *unmourned by her husband*: to signify, that the effects of this Divine repudiation of the earthly spouse were not to be repented of, nor reversed.

The Prophet's language thus exhibits to us the divorce of Israel in its motives,—its decree,—its justification,—its intention, and its effects, in such a way, as gives us to understand that Israel, the betrothed of Jehovah, more distinctly seen as such in its *productive family of Ephraim*, was, for her unwife-like infidelities, *judged to be put away by Him, as an adulteress, unfit for the Virgin office assigned to her of producing the promised Messiah*.

This divorce came to pass,—fittingly with its own character,—in their suffering an exclusion from the Divine guardianship, according to His threat. For such indeed had already been made by Him in giving to be understood, as He had done, that He would

“punish them for their ways, and reward them for their doings. Ephraim feedeth on wind. Jehovah has a controversy with Judah, and will punish Jacob according to his ways: according to his doings will he recompense him.”

This recompence for their ways consisted in their being made to undergo the *denationalizing loss* of that guardianship, which their sin consisted in despising:—

“My God will cast them away because they refused to hearken to him, and they shall be wanderers among the nations.”

To be *cast off then from being His people*, was the suitable mode for executing the Divine threat. And this ordained punishment of being cast away, (which the divorce took for its mode of accomplishment,) was wrought out in the disruption of their national form: whose essential condition of well-being,—the people's faithfulness to the Covenant,—being, as

it had been, utterly violated, left *national ruin* afterwards, of course, as the only thing to be looked for, according to His warning words:—

Mic. vi. 16. "Their land shall be a desolation, and its inhabitants a hissing."

As regards Ephraim, this desolation was to have a particular incidence upon their hope of *progeny*:—

Hos. ix. 16. "Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, I will slay the beloved fruit of their womb."

The general character of the desolation may be well enough seen in what is said in some of its particular seasons, when the calamities came to be threatened by the Prophets.

Such, for example, that of Jeremiah, that "the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire⁷," should

"no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be no place. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, and the voice of the bridegroom, and the voice of the bride: for the land shall be desolate."

Like the marred girdle⁸, such should be the people's state, arising from the treatment by which He would

"mar the pride of Judah, and the great pride of Jerusalem."

And with yet more particular description:—

Jer. xiii. 13, 14. "I will," says he, "fill all the inhabitants of this land, even the kings that sit upon David's throne, and all the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together. I will not pity, nor spare, nor have mercy, but destroy them."

xvi. 3. "The sons and daughters, that are born in this place, and the mothers, who love them, the fathers, who begot them in this land, shall die of grievous deaths; they shall not be lamented, neither shall they be buried; they shall be as dung on the face of the earth. They shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth" . . . "for I have taken away my peace from the people, saith Jehovah, lovingkindness and mercies."

These descriptions, it is true, are applied by the Prophets

⁷ Jer. vii. 32, &c.

⁸ xiii. 7.

to some *particular* visitation, which they had the duty to warn the people as coming : but they may have their character applied generally to the people's *whole lot*, as truly designating how deeply ruinous was to be the desolating dispepsation.

This national desolation should have for its moral agent no other than *Jehovah Himself*: as is ^{through the hand of Jehovah Himself.} expressed in the warnings, which preceded it. That is, in consequence of their infidelity, He would—

Hos. v. 14. "be to Ephraim as a lion, and as a young lion to the house of Judah : I will tear and go away ; I will take, and none shall rescue."

viii. 1. He would "come as an eagle against the house of Jehovah, because they have transgressed my covenant, and trespassed against my law."

v. 12. Again, "I will be to Ephraim as a moth, and to the house of Judah as rottenness."

In all this evil, it is *God Himself who is the inflicter* : yet, Divine as was the act, which struck their desolation, its execution was by the human means of a *national enemy*, depopulating them by the various agencies of captivity and slaughter. The depopulating agencies of sword, pestilence, and famine, by which the "*decreed consumption*" was wrought, was not merely one single depopulation ; but rather a *consuming process*, carried on from time to time.

How early this consumption began, we need not attempt to determine particularly ; but its first notable instance may be traced in the captivity brought by Shalmanazar against the ten tribes ; and its action may be seen carried on by the Assyrian and Babylonian invasions under Tiglath-pileser and Nebuchadnezzar, and continued as a rule during the whole career of the people of God. It is of such, for example, amongst others, that the Prophet declares :—

xi. 5. "The Assyrian should be their king, because they refused to return ; and the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels."

Jer. xiii. 19. "The cities of the south shall be shut up, and none shall open ; Judah shall be carried away captive all of it, it shall be wholly carried away captive."

This is that chastisement, concerning the thoroughness of which it is said by Isaiah, in denouncing further woe upon the people, that—

Isa. vii. 20. "Jehovah will shave, with a razor that is hired even by them beyond the river, by the king of Assyria, the head, and the hair of the feet. It shall even consume the beard."



The arm, that should be employed to work the depopulation of the country, was to be a foreign one:—

Jer. v. 15, "A mighty nation, an ancient nation, whose language thou knowest not, neither understandest what they say."

How powerful for the destructive work for which Jehovah in vengeance brought them upon the house of Israel, is seen in the description that—

v. 16. "Their quiver is an open sepulchre, they are all mighty men: and they shall eat up thy harvest, and thy bread, which thy sons and thy daughters should eat; they shall eat up thy flocks and thy herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy cities wherein thou trustedst, with the sword."

In this desolating chastisement, was included that, by which, as regards the Ephraimite side of the nation, Isaiah said:—

Isa. vii. 8. "Within sixty-five years Ephraim shall be broken from being a people."

And so was to be accomplished that of which the Seventy-seventh Psalm speaks, that God—

Ps. lxxvii. "was wroth, and greatly abhorred Israel, so that he forsook the tabernacle of Shiloh, the tent which he placed amongst men;" . . . "He refused the tabernacle of Joseph, and chose not the tribe of Ephraim."

As regards the other side, the fate of Judah was not altogether better, since he says, speaking of the house of Judah:—

Jer. vii. 14—16. "I will do to this house that is called by my name, wherein ye trust, and to the place, which I gave to you and your fathers, as I have done to Shiloh, and I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up thy cry nor prayer for them, neither make intercession to me, for I will not hear thee."

Thus both sides of the nation, though with differences of times and modes, were each in its season to find share in a dispensation, which should bring with it the affliction of desolating captivity.

This dispeopling was the mode in which the threatened repudiating divorce from the Covenant state was to be worked out.

This dispeopling captivity then, which their cruel neighbours were in God's hands the instruments of executing, was—as its own offcasting action made it fit for being—the means of carrying out the threatened antecedent divorce.

SECTION II.—THE REPUDIATION OF ISRAEL NOT TO ANNUL
THE MARRIAGE INTENTION.

Thoroughly denationalizing in their action, these desolating captivities effectually wrought the threatened divorce. Their destroying sweep, nevertheless,—observant of the ever fixed (and never to be falsified) nuptial decree,—left revealed to hope, amidst its cloud of dark reprobation, a narrow outlet gleaming with the infallible prospect of *Covenant privileges restored*: in which there was yet determined by God, in favour of Israel, a real fruition of the marriage alliance, notwithstanding the chastening reprobation before.

Which, effectual as it was in its divorcing action, was nevertheless not to be so utter in its sweeping consequences, as to falsify the nuptial decree, of bringing out from the divorced people, the Messianic fruit of their marriage alliance with Jehovah:—

To obviate the seeming inconsistency of a *really executed* repudiation, or divorce of the people Israel in their being cast away from bearing any part in the Incarnation, and a *really fulfilled marriage of the same people* in their being elected to effect it; there is in Isaiah, aptly presenting itself, a passage, which will satisfactorily clear away from the assertion the appearance of contradiction in its two opposite sides, without at the same time tampering with the truth of either,—whether that, which speaks of the actual *divorce*, or that which speaks of the effectual *election to marriage*. This reconciling light, which the passage gives, is conveyed to us in a similitude, in which the depopulating action of the divorce is likened, in its double-handed aspects, to that, which was exemplified in the oppositely-dealing flood of Noah: where there was a destruction of *the whole body of mankind*, with an *elective preservation*, at the same time, of *the human race*. This conjunction of destruction and preservation, which is so clear in the case of the flood, serves to explain the two-sided character assigned so constantly to the Divine dealing with the “wife,” “the Virgin of Israel:” of whom the divorcing rejection, falling on the *main body* of her people, was a discriminating process, in which the *elect few* were taken out in preserving care to carry

As, consistently with the repudiation, the same Prophets, Hosea, Isaiah, Habakkuk, &c., (by whom the repudiation was denounced) do at the same time declare, should still be verified by “the Branch” coming from them though divorced.

on the purpose of the predestined marriage. In the truth of this saving intention, Jehovah,—willing to console Israel concerning the ambiguous treatment of her—at once, both reprobating and gracious,—represents His dealing with her, as that of her Husband—her “Redeemer, Jehovah of Hosts,” calling her in mercy as, “a woman forsaken”—repudiated and “grieved in spirit,”—as “a wife of youth,” “when thou wast refused, saith thy God.” Thus Israel the “wife” is both a forsaken one, refused, or repudiated, by her Divine Husband; yet at the same time “called,” and that *effectually*, to the real honour of wifeship: as is realized in His merciful visitation of an elect few within her, after real chastisement inflicted for her sins of infidelity upon the *whole body of the people*:—

Isa. liv. 6—8. “For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer.”

Then follows a luminous similitude taken from the flood of Noah:—in which two contrary things,—but not of course in the same sense,—may clearly be said to have been done—one, by which the whole body of mankind is destroyed by the waters;—and another, in which *their race*, contained in the vital principle of one family, is preserved.

7. “For this,” i. e. the chastening divorce, “is as the waters of Noah to me.”

rendering mankind acceptable through the purging off of its evil part. And, like the waters of Noah sweeping away all the base part of mankind, but sparing the just family of Noah; such was the repudiation of Israel, destroying and casting away the whole body, while at the same time it carefully exempted from its destroying operation *some insignificant number*, of worthy purity, to carry out the glorious purpose of the marriage Covenant.

9, 10. “For as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah, that hath mercy on thee. O thou afflicted and tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and thy foundations with sapphires,” &c.

This Divine address to Israel will enable us to understand how it is, that the same Israel, who had been treated with such a tempest of well-deserved threatenings of utter repudiation for her sins,—as we have already shown the Scripture describing,—should nevertheless find herself addressed as the object of Jehovah's *unalterable elective love*, on account of her holiness: as is ever found in the same breath with the threats themselves.

In the right of this dispensation it is, that—although they had been utterly cast away in the divorce—He would—

Isa. xiv. 1. "yet have mercy on Jacob, and yet choose Israel"

out of His returning kindness. For—

Hos. xi. 8. "How," said he, "shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How set thee as Zeboim? My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim. For I am God, and not man, the Holy One in the midst of thee. And I will not enter into the city."

Thus, conceiving merciful thoughts towards Israel, He was determined, with the intention of being their "King," to—

Hos. xiii. 14. "ransom them from the power of the grave."

(the grave, not of their bodies,—but of their Messianic hopes :)

"I will redeem thee from death"

(not the death of their mortal existence, but of their covenant being, which the divorcing captivity had crushed).

This redemption is the same as that, which was represented in Ezekiel by the resuscitation of the "dry bones" of Israel in "the valley of vision"; when the people, complaining that their "bones" were "dry"—their hope was lost;—"We are cut off," said they, "for our parts," were to have their "graves opened," and be brought into the land of Israel,—placed in their own land by the power of God's Spirit coming upon them.

This miraculous redemption from the threatened reprobation of the Covenant people, was to be nothing less than the preservation of all, that *the betrothing alliance really intended*.

Hos. ii. 16. For "in that day" (the day of returned grace), saith

⁹ Ez. xxxvii.

Jehovah, it shall be that thou shalt call me 'Ishi' ('My husband') and shall call me no more 'Baali' ('My Lord'). For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely."

Then follows the promise of the effectual marriage bond, in which the elect people were to be brought:—

Hos. ii. 19. "And I will betroth thee to me for ever; yea, I will betroth thee to me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee to me in faithfulness, and thou shalt know Jehovah, and it shall come to pass in that day I will hear, saith Jehovah, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel. And I will sow her to me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to those not my people: 'My people thou,' and they shall say, 'My God.'"

This betrothal¹, which Ezekiel's description of the same Covenant of peace shows to be that of the promised new Covenant under the second "David the King," was to draw with it, the strikingly unexpected realization of the nuptial prosperity in a *multitude of children*—the children of God—consisting of Israel united with Judah.

Hos. i. 10. "For yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said to them, Ye are *not my people*, there it shall be said, Ye are the *sons of the living God*. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel," i. e. "God's sowing" or "God's seed."

This day is the season when—

Isa. xxvii. 6. "Israel shall blossom and bud, and fill the whole earth with fruit."

This is that "day" the prospect of which makes Habakkuk, encouraging himself against the despair, that desolation tended to produce, gladly exclaim:—

Hab. iii. 17. "Although the fig-tree shall not blossom, neither fruit be in the vines; the labour of the olive fail, and the fields yield no meat; the flock be cut off from the fold, and no herd in the stalls: Yet I will rejoice in Jehovah, I will joy in the God of my salvation."

This is the foreseen prosperity, in which—

Isa. i. 27. "Jerusalem shall be called the city of righteousness, the faith-

¹ Ez. xxxiv. 22—31.

ful city. Zion shall be redeemed with judgment, and her converts with righteousness."

Is. iv. 2. "In that day also shall the Branch of Jehovah be beautiful and glorious, and the fruit of the earth excellent and comely for them that are escaped of Zion."

The same prosperity of God's Church foreseen, is that which makes Isaiah say:—

li. 3. "Jehovah shall comfort Zion (i. e. through Cyrus), he shall comfort her waste places. He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

Thus glory indissoluble, friendship with God, peace, multitude of progeny,—all the blessings promised in the ancient Covenant, as made with Abraham,—were to find their fulfilment in a Divine *marriage alliance of Israel*, which it was the purpose of God should emerge *from out the reprobation endured in the first repudiation.*

SECTION III.—THE MARRIAGE INTENTION TO FIND ITS REALIZATION—IN SPITE OF THE DIVORCE—THROUGH MEANS OF AN ISRAELITE REMNANT, VERY SMALL AND DEPRESSED.

This unretracted purpose of assuming Israel into a nuptial bond, was to be effected by the sanctification of *a portion of the people*:—which,—neglected as the truth is,—it is nevertheless essential to the proper understanding of the Prophet's mind, to know was to be,—not as the Jew-restoring theory pretends,—the posterity of the bulk of demoralized Jews, who persisted in showing their spite against the Prophets and their Messiah,—but rather a *small Remnant*, ordained in His merciful decree to be spared for the sake of a certain *secret value* hidden within them. This value was that of their being the predestined source of the Seed, that He would "bring out of Jacob" for "an inheritor of His mountains." This precious destiny in them was an object, which, in spite of the wholesale consumption determined against them, inclined Him,

This reconciliation of the marriage purpose with the seemingly discordant determination of their repudiation, was to be brought about through the service of an elected few, taken out of the rejected mass of the divorced people, called the "Remnant"—"the Remnant of Israel"—"the Remnant of Jacob:" Who, according to a merciful decree, should, in order to provide a human source of the promised Seed, be specially spared from the consumption to be caused by the Assyrian and other depopulations. Sweeping as these are usually described, they were not

so to make a full end of them, as not to leave out of them,—in view of the promised Seed,—a few, to stand as a continuing Posterity. in favour of a portion of them, to make a little exception,—like that made of a *remaining portion of the vintage*, spared, on account of its containing in itself the blessing of new wine :—for—

Is. lxxv. 8. "As the new wine is found in the cluster, and one says, Destroy it not, for a *blessing is in it*: so will I do for my servants' sake, that I may not destroy them all."

Destruction of the people, therefore, should,—for the sake of that "blessing," which the Holy Seed, like new wine, was, in "the cluster" of the nation,—stop short of thorough extinction.

With this merciful intention in favour of the Holy Seed, He accordingly ordained, that a *Remnant of them should be reserved*:—which reservation was to take event for them, after they had become a scanty few, purged of their "dross and tin"—their unworthy portion, by the various draining depopulations—the Assyrian, Babylonian, and others:—which, sweeping as they were, were nevertheless not to be so utterly extinguishing, but that they should leave an *escaping few*, in consideration of the expiatory virtue that accompanied their chastening visitation. For these threatened calamities of thinning captivities, &c.,—this "forsaking for a little while," as has been already stated, was as He says, speaking of its expiatory value, "as the waters of Noah to me:"—

liv. 9, 10. "For as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah that hath mercy on thee."

Thus; appeasing His wrath, these depopulating waters did of themselves bring on a seasonable time for the exhibition of the sparing mercy, in which He had ordained He would not make "a full end of" them:—different from the doom of the other nations, their oppressors, who had devoured and spoiled them, and made a prey of them. In regard to such, the threatened punishment is an *unmitigated one*:—

Jer. xxv. 12. "For he would punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and make it perpetual desolations."

Yet, though He would make a full end of *the nations*, whither, says He, "I have scattered thee,"² though Babylon should be destroyed so utterly that nothing of her should be left ;—

"Yet will I not make a full end of thee; but I will correct thee in measure, and not leave thee altogether unpunished."

These words of Jeremiah seem to have grown with him into a settled form for assurance, adapted for use at any time, when impending dangers alarmed them, as, "in the time of Jacob's trouble,"³ to encourage Israel and also Judah in the trust that they should "be saved out of it;" and again, when Pharaoh-Necho had oppressed the land by laying it under tribute⁴; then there was brought forward the same hopeful contrasts between the *excepted* and the *unexcepted* extent of the two avenging destructions ;—that of Israel, and that of Israel's oppressors :—

Jer. xlv. 28. "I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."

The more favoured side of this contrast alone, by itself, was not forgotten to be intimated amidst other prospects of the like disasters—as when "the mighty"—the ancient nation from Babylon—

v. 17. "should have impoverished their fenced cities with the sword," nevertheless, says he, "I will not make a full end with you."

And again, when—

iv. 27. "the whole land shall be desolate; yet will I not make a full end."

"Though they go into captivity before their enemies"⁵— "though the nation shall be drowned, as by the flood of Egypt"—though His eyes were on the sinful kingdom,—seeming as alien to Him as "Ethiopia,"—so that He would "destroy it from off the face of the earth:"—yet this destruction was to have *one limitation*—"saving that I will not utterly destroy the house of Jacob."

And this restraining of the exterminating process would

² Jer. xxx. 11.

³ xxx. 7.

⁴ xlv. 27.

⁵ Amos ix. 4 -8.

leave amongst them some few, who should be as *seed for a posterity*: Which, consequently, was to be a *Remnant* preserved from those depopulating movements, which, as we have already seen, Isaiah calls "the consumption decreed upon the land."

These depopulations and captivities, then, were such as left them thinned and weakened—"a nation," as they are called, "scattered and peeled"—so as to be spoken of afterwards as having been "fanned," "sifted," as "scattered among the heathen," as "driven away"—"dispersed"—as "sown" in the various countries, where "the residue of this evil family should choose death rather than life." In the same manner they are continually designated by the name of "*Remnant*,"—"residue,"—the "*escaped*,"—the "*left*:" which was a name applied to them in the various countries where they were dispersed. These places of dispersion were so many, as to be called, in the generalizing language of Scripture, "the four corners of the earth."

the Holy Land
itself.

Of these countries, little perfect as our obtainable knowledge is of them, one that may be named was the land of *Israel* itself: which though no longer to those who lived in it like a fatherland, but rather a mere place of refuge, contained a remnant of those who had escaped from Shalmanazar's sweeping captivity. After this, the hope of the ten tribes was narrowed down simply to the number of those, who had been "left" or "escaped." And these relics of the people must be the same, as that forsaken people, to whom, we read, that Hezekiah's letters were sent by the posts inviting them to keep the feast of the Passover,—saying to them—

2 Chron. xxx. 6. "Turn again to Jehovah, God of Abraham, Isaac, and Israel, and he will return to the *remnant* of you that are *escaped* out of the hand of the king of Assyria."

And though when—

10. "the posts went from city to city, throughout the country of Ephraim and Manasseh even to Zebulun, they laughed them to scorn;"—

yet we find that

2 Chron. xxx. 11. "divers of Asher and Manasseh humbled themselves, and came to Jerusalem,"

amongst those, who kept the passover, although not strictly according to the rite as it was written : and

"a multitude of the people—many of Ephraim and Manasseh, Issachar and Zebulun."

These and the people connected with them were henceforth often called "the *Remnant*" of Israel.

The same designation is also sometimes given, more widely, to those in Palestine who were at all of the house of Jacob, including Judah and Benjamin ; who are in this sense sometimes called the "*Remnant of Israel*." Such were the people ; for whom Hezekiah, when he was threatened by Sennacherib, got Isaiah to intreat Jehovah ; saying :—

Is. xxxvii. 4. "Lift up a prayer for the *remnant that is left*."

After the Babylonian captivity under Nebuchadnezzar, there was a second time, in Judea, a people in the condition of *Remnant* ; whom, after a second great thinning by sword, pestilence, and famine,—

Jer. xxxix. 9, 10—14. "Nebuzaradan, captain of the guard, left to be vine-dressers and husbandmen, under the hand of Gedaliah."

Another country of the *Remnant* was *Baby-* Babylonia. *lonia* itself⁶ ; where at Riblah in the land of Hamath, the people were carried captive to the number of four thousand six hundred, in the different deportations, in the seventh, eighteenth, and twenty-third years of Nebuchadnezzar's reign. Amongst these was Daniel, and others of the house of Judah.

Another country where the remnant was driven, *Egypt*. was *Egypt* : where the saved portion of the remnant was indeed barely the *Remnant's remainder*, consisting of the party of men, who had been left by Nebuzaradan in Judæa, under Gedaliah.

[After Gedaliah's death at the hand of Ishmael, being swelled with Jewish adherents from Moab, they fell under the guidance of Johanan : who, expressly against Jeremiah's advice, laboured to draw them down to Egypt, out of the fear he had of the Chaldeans.

⁶ Jer. lii. 30.



This motive had made him gather together all the Remnant of the people recovered from Ishmael.

Jer. xli. 17. "And they departed, and dwelt in the habitation" (in *Khan*, or caravanserai⁷) "of Chinham, which is by Bethlehem, to go into Egypt."

In this mind, it was only feignedly, that Johanan and his adherents went to Jeremiah the prophet, to inquire as to the course to be pursued by this "remnant;" "for we," said they, "are left a few of many, as thine eyes behold us." To this Jeremiah replied that they should "abide in the land," instead of acting out of their fear of the king of Babylon.

xliv. 15. "Hear the word of Jehovah, ye remnant of Judah,—if ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye feared, shall overtake you in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you in Egypt; and there ye shall die."

17—19. "They shall die by famine, and by the pestilence, and none of them shall remain or escape from the evil that I will bring upon them. O ye remnant of Judah, go not into Egypt."

In spite of this wise counsel, however, the whole Remnant, with Johanan at their head, acting in pursuance of their secret purpose,—

liii. 4, 5. "obeyed not the voice of Jehovah, to dwell in the land of Judah. But Johanan the son of Kereah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah: men, and women, and children, and the king's daughters, and every person that Nebuzaradan, the captain of the guard had left with Gedaliah the son of Ahikam, the son Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt, to Tahpanhes," and were found dwelling at "Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros."

This was the larger remnant, from which mere leavings were to survive the threatened "sword, famine, and pestilence."

xliv. 7. "Which should cut off from them man and woman, child and suckling, out of Judah, to leave them none to remain."

14. "For none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to which they have a desire to return to dwell there: for none shall return but such as *shall escape*."

27. "All the men of Judah, that are in the land of Egypt, shall be consumed by the sword and by famine, until there be an end of them."

Notwithstanding this, there is appended one little saving hope:—

28. "Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah,

⁷ See Hepworth Dixon's *Holy Land*.

that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine or theirs."

And according to this judgment, the poor remains of the Judæan remnant were all that were left to Judah in the land of Egypt.]

Another country where the remnant is found is *Ethiopia*. *Ethiopia*: where there were a few of the Jewish nation—the nation "scattered and peeled," "meted out and trodden under foot, whose land the rivers have spoiled." Even, however, from thence should there be brought a present "to the place of the name of Jehovah of hosts, the mount Zion⁸;"—i. e. a handful of converts to the faith of Jehovah. For the same reason is it promised, that from Ethiopia

Zeph. iii. 10. "The daughter of my dispersed shall bring mine offering."

the offering of a few faithful to the hope of Israel.

Besides these countries, *Persia also and Media* Persia: contained at Shushan, with Nehemiah, a number of the "dispersed" which had grown to be considerable. Amongst these, Mordecai the Benjamite was one, that had been carried away with the captivity which had been carried away with Jeconiah the king of Judah."

These then were some of the countries, in which along with others less distinctly noted, the dispersed Jews expiated by their broken condition where they were expiating their sins in banishment; the national sin of distrusting their own God, "the Holy One of Israel:" who had warned them that "in returning and in rest shall ye be saved,—in quietness and in confidence shall be your strength:" instead of which, they answered in their conduct, that they would not; preferring to trust in the horses and power of Assyria and Egypt. In punishment of which, the winnowing attacks of their adversaries had scattered them, until they became—what Isaiah said they *should* be—"left as a beacon upon the top of a mountain, and as an ensign on a hill:" a quantity, which, unless Jehovah had left them, they "would have been like Sodom, and like to Gomorrah."

Such was the lot of people constituting the Remnant of Israel, by whom the people of God, ever afterwards to have, during the Church's

⁸ Is. xviii. 2—7.

career to the end
of time—a con-
tinuing represen-
tative of itself as
Remnant),

the whole hope of His everlasting Church, was to be kept from dying out.

And ever constant to its remnant-like condition,—whenever increase of numbers swelled the bulk of it, this same Remnant, in its genuine element as the Covenant-keeping Israel, was always feeling from time to time during the Church's earthly career the effects of *the thinning process*, by which it was "gleaned as a vine;" sifting it again and again, so that it was ever truly what Isaiah calls it,—“a very small remnant,” like “a cottage in a vineyard,”—“a lodge in a garden of cucumbers,”—“a besieged city,”—where the strength of Israel became as “an oak whose leaf fadeth” and “a garden that hath no water.”

So close upon exterminated is this elect number, as to make Ezekiel contemplating it cry out prostrate :—

“Ah Jehovah God, wilt thou make a full end of the Remnant of Israel?”

And well he might, for indeed, the predestinated ultimate survivors of the judicial punishment of pestilence, famine, and dispersion, were so few, as would not be worthy, in point of number, of being made account of, in enumeration, any more than the mere *leavings of a thing*, after the whole had disappeared.

Such a mere handful is all they should dwindle down to, according to the various images, under which the latter state of the people is represented by the Prophets. Ezekiel, for instance⁹, presents them under a form, which makes them to be no more in quantity, than a relic from the hair that had been polled from his own hair and beard: the whole share of which being devoted to consumption represented the wholesale consumption of the people, in three modes: which are represented by the three different modes commanded him of consuming the hair. The burning of its third part represented the *pestilence*, that should destroy a third part of the people: the chopping to pieces of another part represented the famine that was to destroy a third part of the people; while the scattering of another third was a figure of that scattering, which should happen to their other third part.

⁹ Ez. v.

All that were to be saved of them after this triple-mannered consumption, were no more than what were fitly represented by a *little portion* of the hair, too small to be considered as an aliquot part, which he could take "and hide in his skirts." Of this he was to take again, and "cast into the midst of the fire"¹. So much, too, in quantity was the proportion of those exempted in the people, from whom should come forth "the fire," "the holy fire" to "all the house of Israel."

The same thinness of numbers is also portrayed in a lively manner by Isaiah, in "The Burden of Damascus"², where he makes reference to the "ceasing of the fortress of Ephraim, and of the kingdom from Damascus;" when Tiglathpileser's captivity should cause. Here he describes how it should "come to pass in that day," that—

Is. lvii. 3, 4. "the glory of Jacob should be made thin, and the fatness of his flesh" (i.e. the body of his people) "should wax lean."

And the aptest figure, under which he can liken this reduced state of Jacob, is that of mere leavings *after a harvest*:—the reaping of which represents in its extent that of the destruction.

5. "And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim."

How many in number then after this harvest of destruction should they be left, he tells us in the next words;—

xvii. 6. "Yet *gleaning grapes shall be left in it*, as the shaking of an olive tree, *two or three berries* in the top of the uppermost bough, *four or five* in the outmost fruitful branches thereof."

"*Two or three*" in the uppermost bough! "*Four or five*" in the outmost fruitful branches! These were thought by the prophet the aptest figures of what should be left of the elect of Israel, which he calls "Jacob's glory."

And lest this should seem lightly said, the same sort of image is applied with precision to his "strong cities;" which should be as "*a forsaken bough*"—and an "*uppermost branch*." For this is all that should be left "because of the children

¹ Ez. v. 3, 4.

² Is. xvii.

of Israel;" that, they might not be lost to the hope of a posterity.

That this was to be accepted as the true character of the Remnant, is again confirmed by the same prophet's using, a second time, a similar image for showing what hope should be left for Israel, when Jehovah should "make the earth waste, the land utterly emptied³," and when the "curse" had "devoured the earth, and they that dwell therein are desolate," and "few men left" in the city of desolation, "and the gate is smitten with destruction."

Is. xxiv. 13. "When thus it shall be,"—the hope "left" still, "in the midst of the land," the elect Israel, amongst its more material body, "shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done."

Such in amount, then, was to be the number of those, of whom he could promise, that they should "sing for the majesty of Jehovah⁴."

These faithful few, constituting the Remnant consisting of an afflicted and depressed people, of hope, would be a class labouring under *another* weakness contingent to a diminished people,—that of being *depressed in station*. Thus when the land should be devoured with the fire of God's jealousy, from the thinning desolation of Babylon; the "Remnant of Israel," who should "not do iniquity, nor speak lies, nor a deceitful tongue be found in their mouth," who should "trust in the name of Jehovah," were to be, the prophet Zephaniah says, "an afflicted and poor people" whom Jehovah would "leave in the midst of thee⁵."

And in this same dispensation it was, that, the vine dressers and husbandmen: when "Nebuzaradan, captain of the guard," carried away the remnant of the multitude; "he left of the *poor of the land* to be vine-dressers and husbandmen⁶." And so it was that "the *poor of the land*" were those, who are found left under Gedaliah,—

Jer. xl. 7. "men, and women, and children, of them that were not carried away captive to Babylon."

Of the same character were to be the people, who should find their interest in the Messianic Redemption at the break of the national integrity. For when, after "the serpent of

xxiv. 1—12. ⁴ Is. xxiv. 14. ⁵ Zeph. iii. 12, 13. ⁶ 2 Kings xxv. 12.

Assyria," "whole Palestina" would be suffering from the "cockatrice and fiery flying serpent" of Babylon; then it was "the poor," who should "feed";—the needy who should "lie down in safety". When Palestina was dissolved, then it was "the poor of His people," who should betake themselves to trust in the Zion, which "Jehovah had founded."

How little exaggeration the Remnant's feebleness suffers in these descriptions, makes itself apparent in the *humble mode of life*, which Isaiah's picture shows them to be leading in "the midst of a land at a time" when otherwise desolated by its Assyrian enemies.

For when the invading King of Assyria should have consumed the people, even to those represented by "the hair of the head" and "the beard;" and the whole land, which should have been "the vineyard of Jehovah," should be "briers and thorns;" then, "in that day," the refusers of evil and choosing good, who should be "left in the land," to hail the coming to light of the Immanuel, in whom Judah's life might be assured of perpetuity against the confederate kings of Syria and Ephraim, should be a little lot of poor people still living in faith upon the anciently-imparted Blessing of the land—its "milk and honey". For—

Is. vii. 21, &c. "it should be that a man should nourish a who—in their cow and two sheep, and it should be that for the abundance more holy portion feeding on of the milk they should give, he should eat butter: for butter "butter" and and honey shall every one eat that is left in the land," (akin honey," with the Virgin's son Immanuel; who should "eat butter and honey," that "he might know how to refuse the evil and to choose the good.")

These feeders on butter and honey were poor people living on the hill tops, winning their livelihood with the help of "the mattock," and employing the service of "the oxen and lesser cattle."

Such was the sort of people, who were to find the chief interest in the coming of the Son "Immanuel," whom "the Virgin" daughter of Israel should "conceive and bear."

How fully in harmony, too, with the Remnant's depressed condition, is Jehovah's own appellation of them as—"Thou worm Jacob;"—under which name He addresses His people, to whom as Re-

were fitly personated in the First-born of the poor Himself, the Virgin-born Emmanuel.

⁷ Jer. xl. 29, 30.

⁸ Is. vii.

deemer He is at the same time giving the most glorious assurances of help and strength, as being those, who were to fulfil all the hopes of the old Covenant. And this thoroughly diminished state of theirs is only seen at its most consummate point in Him, who was Himself their representative, their chief,—“the firstborn of the poor;” who, in His worldly standing, should be “a root out of a dry ground,”—“a worm and no man,”—“the scorn of men and the outcast of the people.” Yet He and His apostolic ones, whose worldly state was after the fashion of His, were those through whom all the ends of the world should turn to Jehovah, in whose hand should prosper the pleasure of Jehovah.

Thus, then, all the prophesied grandeurs of Israelite redemption were to have for their verifying remnant a set of poor and downcast people, of a quality the very last for the worldly eye to pick out as the seat of any glorious destiny.

A brook, dry in summer after being a full river, might perhaps be a fair image of what the prophets continually present as the condition, that should have taken the chosen Israelite Remnant, whom the restoration of the Abrahamic promises depended on for its embodying vessel.

Contemptible, however, as their low worldly condition might make the Judah-Ephraimite Remnant; they were not the less certainly destined as the elect material for the working out of God's holy purpose of the predestined marriage between Jehovah and Israel. Lest, however, this Incarnational marriage, at a later period, should seem too lofty a thing, for that poor early Remnant to be concerned with:—it should be borne in mind, that this Marriage,—though the Incarnation was the culminating point of it,—is not to be disjoined from any movement, *however remotely* previous to it;—nor must the Israelite Remnant, previous as they were to the Incarnation, be separated from its own Israelite *aftergrowth*, consisting in the vast body of the *Christian Church*, which was to swell its later career. This connexion between the earlier Remnant, and its succeeding representative the Christian people, as well as between the Incarnation itself and its Old Covenant pre-

° Is. xxv.

paration, will help us to understand better, how the Israelite Remnant might come to enjoy so well assured a part in the Incarnational marriage. And this honourable duty therefore remained not otherwise than still safe to them, for the sake of the worth, with which they were freighted: by virtue of the Holy Seed within it,—which was as “a blessing in the cluster,” which was that of the Holy Seed hidden in their midst: where it was to wait its time of manifestation,

Is. vi. 11, 12. “until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and Jehovah have removed men far away, and there be a great forsaking in the midst of the land.”

All this time, that which preserved the wasted nation to its chance of return was the precious Holy Seed within it. For

18. “yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, *whose substance is in them* when they cast their leaves: so the Holy Seed shall be the substance thereof.”

This Holy Seed, the remaining vital substance of the sacred nation, the *surviving blessing in the cluster*, gave to the otherwise corrupted people the assurance that the “consumption decreed” should yet “overflow with righteousness.”

This purposed blessing deservedly took for its depositaries the body of this impoverished Remnant, rather than the great mass of the people; on account of the *piety* that whose piety,— had retreated to them as its refuge. For “in that day¹” when “the Branch of Jehovah should be beautiful and glorious, and the fruit of the earth excellent and comely,” which was expressly “for them that *are escaped* of Israel:”—

“it shall come to pass that those left in Zion, and those remaining in Jerusalem, shall be called holy—every one that is written among the living in Jerusalem.”

To the same effect also Zephaniah describes the quality of the perpetuating Remnant:—

Zeph. iii. 13. “The remnant of Israel shall not do iniquity, probity,—nor speak lies: neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.”

As it was to be afterwards that “the poor” were those of whom should be “the kingdom of heaven²”;—“the

¹ Is. vi. 2, 3.

² Matt. v.

meekness— meek” who should “inherit the earth;” the honest-hearted, were “the few chosen” out of the many “called:”—so now likewise was this afflicted and poor Remnant,—the “little flock” of mourners, to whom therefore God would “restore comfort;”—His “people” whom He would “heal;”—the “humble in spirit,” and the “contrite ones,” whose spirit He would therefore “revive:”—those who “tremble at His word,” to whom He would therefore “look;”—the poor and needy, whom, when seeking water and finding none, Jehovah would “hear and not forsake.” They were those, who “look to their Maker, and their eyes have respect to the Holy One of Israel;” the “meek,” who should increase their “joy in Jehovah,”—“the poor amongst them,” who should “rejoice in the Holy One of Israel.” Those who and faithfulness were “sorrowful for the solemn assembly,”—to whom “the reproach of it was a burden,” those are the ones, whom He would therefore “gather.”

were the qualifications, for the sake of which destruction should pass over them, leaving them unhurt.

These same, left or escaped Remnant, are, in Ezekiel's vision³, the *exempted ones*, who, when in vengeance for “the abominations of the house of Judah,” the six men, each with “a slaughter weapon” in his hand, went through the city to smite, and “let not their eyes spare, nor had pity,” were found to “sigh and cry for the abominations that were done in the midst of her:” upon whom therefore another man,—the minister of mercy,—clothed in linen, with “an inkhorn by his side,” “marked in the forehead with a sign,” that the “slayer should not come nigh any such.”

This blessing-scaled connexion, which depressing poverty in the Remnant has with pious faith, shows only its most eminent instance in the character of the Remnant's most distinguished representative—the Messiah Himself: who being Himself the “Shearjashub,” “the Remnant shall return,” “the firstborn of the poor”—“growing up before Jehovah as a tender plant,” and as a “root of the dry ground”—“despised and rejected of men,” has, at the same time, in His character, an innocence as singular as was the lowliness to which His worldly condition was reduced: since He is one,

³ Ez. ix. 2—7.

who had "done no violence, nor was deceit in His mouth:" and therefore it was said, that He should—

Is. liii. 10. "see his seed, he should prolong his days, and the pleasure of Jehovah prosper in his hand. He should see of the travail of his soul, and should be satisfied."

And not the less so is to be expected with those who are the partners of His lowliness and poverty, the decayed Remnant of which He is the Head. Its piety gives to it, though weak, a superiority over all its gainsaying adversaries. For that end there should be imparted to it a *vital force for growth*.

These exempt ones, being endowed, in reward for their holiness, with a force superior to that of their adversaries, should, in their power for increase, — arrive ultimately at supremacy,

Speaking of the "afflicted"—"driven out"—daughter of Zion—the prophet Micah says:—

Mic. iv. 7. "I will make her that halted a remnant," (implying here a nucleus of increase,) "and her that was cast out a strong nation."

This force would give it a *growing power in its Apostolic mission*, which no opposition should be able to arrest.

v. 7. "The remnant of Jacob shall be in the midst of many people as a dew from Jehovah, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

This growth of the Church would manifest itself in their *conquering progress*:—

Obad. 18. "And the house of Jacob shall be a fire, and the house of Joseph as a flame, and the house of" (their enemy) "Esau for stubble, and they shall kindle in them, and devour them."

Thus should the increase of the holy Remnant make itself felt, as the one, whom God intended for perpetuity.

Ez. xxxvi. 37. "The heathen round about shall know that I Jehovah build the ruined places, and plant her that was desolate. I will increase them as a flock."

In virtue of this protecting power they should as a Catholic Israel win an *ascendancy over the heathen*,—that is, the political power of the world.

Micah v. 8. "The remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down, and tearoth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off."

Their growing ascendancy, in the form of Catholic Israel, should assert itself to the astonishment of their adversaries the worldly powers, in *an irresistible dominion*, figured by her "horn" of "iron," and her "hoofs" of "brass," to trample upon the malignant nations.

Mic. iv. 11—13. The nations "gathered against thee, that say, Let her be defiled, and let our eye look upon Zion," "know not the thoughts of Jehovah, neither understand they his counsel:" "for I will make thine horn iron, and thy hoofs brass, and thou shalt break in pieces many people."

He would make Zion

Is. xli. 15, 16. "a new sharp threshing instrument having teeth: thou shalt thresh the mountains" (of political power), "and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them."

With this ascendancy of the universally dominant Remnant, is also coupled *inheritance of their enemies' territories*—the countries of the world; which is expressed in terms taken from local dominion.

Zeph. ii. 7. "The remnant of Judah shall have the coast of the Philistines, and shall feed there," and have their "captivity turned away." "The residue of His people shall possess Moab and Canaan."

Obad. 20. "The captivity of the host of the children of Israel shall possess the Canaanites unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south."

The same Remnant, which the prophets so vividly describe as crushing under its own iron dominion all the nations of the earth for showing themselves adversaries to God's universal Kingdom, is described by them as also aggregating to itself, out of the same university of nations, *a grand people for itself* in exercise of its office as Christ's missionary or Apostolic Church: which is couched in terms, as usual, taken from the *then* state of the dispersed people of Israel.

Is. lvi. 19. "I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, and Javan, to the isles afar off"—"and they shall declare my glory among the Gentiles."

Their success, which is that of the Apostolic teachers, who succeed in the Church to represent them, was in making *converts, out of all nations, to the faith* of the Christian Jerusalem:—

20. "And they shall bring your brethren an offering unto Jehovah out

of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith Jehovah, as the children of Israel bring an offering in a clean vessel unto the house of Jehovah."

This advancing hold, which the flock of the Holy Remnant wins against the adverse power of worldly elements, only evinces how certain it was of eventual ascendancy accruing to it, in return for the enduring virtue with which its littleness was gifted.

These high destinies centre upon the Remnant of Israel with Ephraim included, only as being the true predestined organ for effecting the Divine marriage purpose, in which they should be made the mother of the Messiah,

SECTION IV.—THE REMNANT'S PROPHECY-FULFILLING OFFICE · EXCLUSIVE OF THE MODERN JEWS.

The sacred worth, then, that lay within it, was a merit far too weighty for its mere smallness in worldly standing, to unsettle the grand purpose of the Divine betrothal from letting the honour of being its organ to rest upon it.

And this humble Remnant therefore steadily remained, in spite of its littleness, the body, which that Divine betrothing purpose, as displayed in Scripture, took for its honoured instrument to be made the Mother of the Messianic era; to the utter exclusion of the corrupted population's posterity—the modern Jews; whom the Jew-restorers, in their infatuation, take for the Scripturally-designated chosen.

to the exclusion from any Messianic office of the modern Jews: whom the Jew-restorers select so unreasonably as God's chosen people;

These, however, have, in Scripture, no opening for them reserved:—as indeed—that there *should have been*, would be quite opposed to all notions of equity. For what more unfair could there well be, than that, in the Divine election, a special *undeservingness* should form the grounds for obtaining deserving's best place;—that of being made God's most honoured instrument? which, however, is precisely the sort of allotment, that is attributed to the Divine dealing by the Jew-restorers, in the supposition they make, of God reserving a special grace for those, whom they call "the poor Jews."

For these "poor Jews," in the respect of being aliens from the Christian communion, are what they are, solely through a character, that Christian sentiment can regard no other

wise, than as making them, (except so far as is open to all men—even the worst,) deservedly outcast from God's favour:—their own race's impious wickedness; which they themselves continue, in rejecting their own Messiah. The denial of whom, the Jew character retains so essential to itself, that, when it is lost, there is lost with it the distinguishing title of Jew. So closely does this Jewish speciality depend upon its subjects persevering in the infidelity, which is so confessedly odious to God.

And yet, much as the Divine sight must loathe it,—this same infidel feature of the Jew character, is the very one, that the Jew-restorers make out, preserves them objects of the Divine predilection: which, according to them, clings to the Jews so constantly for their infidelity, that as long as they hold out in refusing all entrance to the Christian faith, it is not content with granting them any less show of favour than—in most enviable preference to all that ever *believers* have promised them—the getting them back to what the restorers call "*their own land*;" though in truth "*their own land*" it is no more than a Londoner could claim for his own land, the country of the Jutes and Angles, whence his earliest ancestors may have been derived.

However, according to the supposed Divine arrangement, though sometimes professedly connected with the conversion to Christianity, this restoration of the Jews is yet—contradictorily enough—so dependent really upon their remaining unconverted enemies to Christianity, that, as soon as ever Christianity's being embraced by one of them, makes his guilty irreconciliation to cease, than along with it, ceases from the Jew, all his previous claim to a share in the Holy Land interests;—unsaved by his carnal descent from the chosen people. For his Jewish descent is not sufficient to secure any place in the Jew-restorers' plan for the Divine bounty towards him, unless it be accompanied by the *Jewish hatred to the Christian name*. Converted Jews, as well as those descended from Jews formerly converted,—nay, the first converts themselves, with SS. Peter and Paul and their Apostolic Jewish disciples,—were very many. But these, having once merged all their hopes in those of the Christian community, to which

they gave themselves, have never yet found held out for themselves any thing like a promise of a part in this blessed migration to the Holy Land. Which is therefore, it seems, not to be won by descent from the chosen people, except in such as are fortunate enough to have maintained inviolate that religious element of Jew fellowship, which consists in *spite against the Christian name*. This Jewish anti-Christian spite is the indispensable qualification for any partnership, that a Jew-restorer's plan offers a Jew in the Messianic reign in Palestine.

That this surpassing benefit, however, should remain safe for him as long as he remains steady in unbelief, makes only a consistent feature in the main programme, where his refusal to obey the Divine will by accepting the Messiah, is the special qualification, that keeps him competent for the Divine favour. And such is the essence of the doctrine about God's most special grace being reserved for such as are *strictly Jews*; as put forth by the Jew-restorers.

When, therefore, these theorists make the mere fact of being Jews the ground of claim in them of an extraordinary grace, which no one of them, if becoming Christian, ever dare hope from God; God is represented by them, as selecting as the ground for bestowing His most eminent favour, no other than the fact, that a brutish insensibility to His call has marked out its object to be of all others the most utterly unworthy of it:—a kind of dispensation, though, which would require a power of persuasion, that the Jew-restoring school are among the last likely to exhibit, to recommend to one's idea of the Divine equity.

Accordingly, as we might well expect, such an idea finds no support at all in the Scripture; the false colour of which is only obtained by a foray made upon that vast store of passages, in which revived prosperity is assured to the Messiah-believing Remnant of Israel. All these texts, like vine leaves and grapes stuck over a bramble, have with unscrupling hand been torn away from their native meaning, in which they declare the Remnant's destiny, to trump up a title for the believing Remnant's most opposed sort,—the unregenerate body of the modern Jews. But this ill-gotten stock of p

show excepted, they can have adduced for themselves no single place in the Prophets to justify the notion of their restoration. On the contrary, instead of restoration, the Scripture is found dealing out unsparingly against them, *unrepealed denunciations of utter repudiation*: as must, in the view of justice, seem meet for the disapproved Jewish people, as well as in any other case of black demerit; where to be discarded as dross is rightly the assigned lot of such as have, like dross, had their unfitness for selection fairly manifested.

Now such is precisely the case with the ancient Jews, of whom the modern ones are the posterity. Being, as they were, on trial, they were of that ill-conditioned mass of men that proved themselves, by their contempt of the Divine goodness, unworthy of the Divine election.

This rendered them, therefore, in no better position, for grace, than that of refuse, to be cast away from the hope of being taken up into the holy designs, which their sifting trial was separating the material for. As such then, the only lot that could righteously await them, after their manifested emptiness of good, was—to be purged away from the career of the elect people whom they dishonoured;—not to be reserved especially to be planted in their holy land; which to suppose their offended God to have done for them, is about as reasonable as that a farmer, after having had his precious grain picked out by careful winnowing, should garner up the scattered chaff instead of it, to be sown in the field of his richest soil. If such would be folly in the farmer, the like of it is not to be set down as wisdom in God. His justice would rather teach us to expect for His bad people—the covenant-breaking Jews,—a dealing from Him just the reverse of this.

And accordingly the reverse of it is what is declared by Him as their destiny, in the pages of Scripture; which treats them every where alike to the meed of self-revealed worthlessness. “Reprobate silver shall men call them, because Jehovah has rejected them⁴.” This is the best, that Jeremiah can find to be applied to them. And other occasions only bring forth from the Prophets epithets of the like strain: where they

⁴ Jer. vi. 30.

are as "dross and tin" to be "purged away;"—"rebels" to be "purged out from amongst the people;"—"transgressors" to be "destroyed;"—"adversaries" to be "eased of;"—"enemies" to be "avenged of;"—"filth" to be "washed away;"—"apostates" not to be "pardoned;"—for whom it was in vain any longer to "lift up hands," or "intercede."

And, if justification of such severe terms be wanted, it is found in the sort of character universally attributed to them,—as having "walked after the imagination of their heart,"—"after Baalim;"—the "uncircumcised of heart;" proceeding from "evil to evil;" whose "carcasses" therefore should "fall as dung in the open field,"—"none should gather them;"—men "appointed to death,"—to be "ashamed" of having "forsaken Jehovah;"—"written in the earth," because they had "departed from Him;"—having "forsaken Jehovah, the fountain of living waters." They were the tail of those "false prophets," who "divined lies;" they should "not be in the assembly of My people, neither shall they be in the writing of the house of Israel, neither shall they enter into the land of Israel." In contrast to the blessed office of the Missionary Remnant, this stock of unfaithful and grace-spiting Jews are the objects of that denunciation, in which the "escaped" or *the "Remnant"* should go forth and look upon the carcasses of the men that have transgressed against Me, their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh⁶. To be utterly reprobate, then, from any part in the Covenant grace, which like dross they showed themselves unfit for;—this is the lot, that the Prophets depict for the men, whom the Jew-restoring school have taken into their warmest favour, as being the Prophets' darling people,—those bitterest adversaries of theirs—the disobedient Jews: in whose wake following afterwards, the crucifiers of their own Messiah were, like them, also doomed to be—what they are now—wanderers among the nations.

Their most unworthy name, therefore, every right-minded wish not to see the Scripture per-

cannot therefore
take away the
honour of being
God's instrument

⁶ Is. lxvi. 24.

from the chosen Remnant of promise. verted into seemingly sanctioning what it really abominates, urges to be with unstickling hand ejected from the usurped position, which stupid fanaticism has yielded to it, of being the proper claimants of the Prophet's precious benedictions:—so that their glorious burden may be kept sound for its ever-declared rightful owners—the heirs by faith of the faithful Remnant of Israel—the captives of Babylon, and the scattered flock of Jehovah's pasture, “gathered out of all countries” where they had been driven.

SECTION V.—THE VARIOUS PHASES IN THE SENSE OF THIS ELECT MARRIAGE-REALIZING REMNANT.

This Remnant, therefore, either in themselves, or in their succeeding representatives, remain the true heirs of the whole Divine blessing of the betrothing action, to be revealed along the course of—

The Remnant then! That is the body appointed to inherit the rich clusters of prophesied blessings, which the Divine marriage of Jehovah with Israel has attached to it. These blessings are the constituent parts of all that felicity, that had to be unfolded by the action of the Messianic “Branch” *along the path of the grand revelational season*, which appears in the Prophet's descriptions under the name of “the day of Jehovah,”—the “great day,”—“that day,”—and sometimes “the day of vengeance.” Its being the season of Messianic manifestation, is perpetually drawn upon for use throughout the Prophets in such expressions as these:—

Is. xi. 10. “In that day there shall be a root of Jesse, to it shall the Gentiles seek, and his rest shall be glorious.”

xix. “In that day shall there be a highway out of Egypt into Assyria,” &c.

iv. “In that day shall the Branch of Jehovah be glorious,” &c.

xxviii. 5. “In that day shall Jehovah of Hosts be for a crown of glory and for a diadem of beauty to the residue of his people.”

xii. 1. “In that day thou shalt say, O Jehovah, I will praise thee. . . . Behold, God is my salvation.”

the length of which, including, as it does, the whole season of the Revelational period, from the earliest Jewish times onward to eternity:—

In these and hundreds of places besides, it is important to observe, the “day of Jehovah,” and “that day” has for its length an extent which, beginning *any where* from the small times, that the Prophet might have just in front of his own vision, *reaches forward unlimited to a period unending even*

with the end of the world; comprehending, under its vast span, the whole train of revealments, that a prophet could ever have to announce,—from the earliest period of Israel's hope, until the latest time, when the new Jerusalem should descend from Heaven as a bride. Within the compass then of the "day of Jehovah" are to be understood whatever events could be regarded as features in the continued progress of God's revealings to His Church;—even from as early a date as the change of their captivity;—such as Israel's first planting its returning foot from Babylon,—the dance and song heard again in Jerusalem,—the planting of vines once more in Samaria,—each man rejoicing under his own vine and fig tree,—the restored peace,—the quiet from enemies,—the native government,—the shepherds and governors sprung from themselves:—and then farther on,—the "Spirit" poured "upon all flesh," their sons and their daughters "prophesying," and their old men "dreaming dreams;" the "New Covenant" with the new law "written in the heart," their being truly Jehovah's people and Jehovah being truly their God; His "Kingdom" established in the mountain of Jehovah, with "all nations" flowing to it, asking to learn the law that goes forth from Zion, and to walk in the "light of that word that shines from Jerusalem;" the deep prosperous peace, when men learning war no more, should "beat their swords into ploughshares, and their spears into pruning-hooks,"—"the lion and the lamb" feeding together; the universal acknowledgment of Jehovah, who shall "be King over all the earth,"—"One Lord, and His name One:" on to the grand revolution of the "sun turned into darkness and the moon into blood," when the Lord shall Himself be the light of His Saints, and their God their glory—in short, the whole Messianic reign;—whether seen in the Messiah's *actual coming* in the flesh, or in preparative acts *before* it, or else *afterwards* in its development in His Church's history;—its whole breadth, length, and upward reach to changeless bliss, to the final triumph of God's people over the worldly powers of darkness; all that we are accustomed to regard as the career of God's revealing action towards men—Judean or Catholic, —even from the *first revival* of Israel from its *Babylonish*

thralldom,—all stud the passage of the “*great day*,” in which God’s purpose was to be performed. And, vast as that “*great day’s*” purpose was, it takes for its realizing vessel, no other body than that pitiful people, *whose mother-substance is the decayed Remnant of Israel*.

It is accordingly this Remnant, feeding on the Holy Land’s food of blessing,—“*butter and honey*,”—of whom the *Virgin-born* “*Emmanuel*,”—Himself a feeder on that same blessed food,—should come, to be the salvation of the “*House of David*.”

It is this same Remnant, “*walking in darkness and the shadow of death*,” to whom springs up the light of that “*Child*” who is “*born to us*,” “*the Son given us*,” on whose shoulder shall be the government; called “*Wonderful Counsellor*,” the *Mighty God*, the *Father of the future age*, the *Prince of Peace*,” even He is the offspring of the Remnant—“*the Remnant that shall be saved*.”

This is the Remnant, or the *Zion*, whom her brethren had hated and cast out for the Lord’s name sake: to whom it is therefore promised, that to her own joy and her enemies’ shame, she should be delivered of “*a child*” equal to a whole “*nation born at once*.”

For the same reason it is the same Remnant,—the “*Virgin of Israel*” returning to her cities “*the way she went*,” in whom was to be worked out the “*new thing on the earth*”—“*a woman shall compass a man*.”

In short, if there be any thing immediately, or distantly attributed to the expected Messiah, either as *cause*, or *consequence*; the source of it all is never any other, than the one expressed in the prophetic name of Isaiah’s son—“*Shear-Jashub*”—“*the Remnant*” that “*shall return*.”

requires a commensurably unrestricted reach of meaning, in the idea of the espoused Remnant race, in whom it is to be unfolded.

This all-important Remnant therefore,—to be seen in its true value,—must, like the endless Revelation, whose vessel it is, be viewed, *not merely in its little early Jewish self*, but in that, which it *had to become* for ever afterwards, in its continued march along the course of ages.

* Rom. ix. 17.

† Jer. xxxi. 2.

And this presents it in succeeding aspects very different from one another; i. at first only as the *small flock*, that the Divine chastenings left of the chosen people, after the depopulating captivities; and for the same reason as fresh generations swelled its number, the precious elect kernel of the faithful in the midst, preserving, by their unworldly simplicity, the character of a despised people. This is *the earlier phase* of the Remnant.

They comprise, therefore, all the successive line of people, who are now called "God's Church"—the *literal* Jewish Remnant.

ii. Its next presented phase is as the Remnant's great *product or Son*, the Anointed one Himself: who being in Himself *all Israel*, was at the same time its rejected and despised Remnant, according to its most express type; with the Remnant's fewness and potential multitude,—its poverty and potential wealth;—its weakness and potential dominion;—its straitness and potential Catholicity.

The *Great Offspring* of the Jewish Remnant—the Messiah Himself.

iii. Another phase again of the Remnant is what the *former Remnant becomes*, through its great Child—the persecuted Church of the Anointed, proceeding from Him, and like Him in its chequered progress through the evil world, bearing in itself the same Remnant-like characteristics,—always increasing, always being thinned and enfeebled; always being chastened, and always blessed.

The Jewish Remnant's *Inheritor*, the Christian Church, containing its Remnant character.

iv. Lastly, there will be another phase of the Remnant, in that of the glorified body of *the elect themselves*,—the few chosen out of the many rejected; who are the same Church of the Remnant in its Heaven-attaining season, beheld in the citizens of the New Jerusalem.

The *finally sifted Remnant* coming from them of the elect in the Church Triumphant.

So far, then, even to the everlasting day of Heaven, extends in virtuality the fulness of blessed being, existing in that poor Remnant of Hebrew Israel; which was, at the time we are considering—that of its earlier Jewish stage,—scattered about in various places—as in Babylon, Ethiopia, Egypt, and Persia, far away from the Palestine home, which God's redeeming action was to take for its station.

CHAPTER VI.

THE ELECT REMNANT'S MARRIAGE-REALIZING CAREER THROUGH EPHRAIM.

SECTION I.—THEIR RETURN FROM CAPTIVITY IN ORDER TO THAT PURPOSE.

Being then so entirely comprehensive of the true people of God, in all its definable phases;—this marriage-fulfilling Remnant was, according to the fore-captivity Prophets, to enter anew upon its marriage-fulfilling course, by returning from its divorced state of 70 years' captivity, through the merciful purpose of God:—

Who, in this intention of receiving them back into His favour,

WITH such a mighty,—such an everlasting future, as that home in Judea was to see the first stage of, lying now before it; the predestined Remnant has to enter upon the course which it had to complete in the service of its appointed end, *by a return first from the seventy years' captivity to its Covenant Messianic privileges, in its new land.* For so it should be, according to the consoling predictions made by God through the Prophets: who, as they were charged to do, from time to time came out to the Remnant with assurances, which the Messianic hope ever seasoned, of a firmly-decreed return from its captivity, in order to meet the people's proneness to distrust in God's earnest meaning of redemption for His chosen. Thus, in the reign of Ahaz, when fear lest the confederate enemies, Rezin king of Damascus, and Pekah of Ephraim, had caused the heart of the people to be "moved as trees are moved with the wind¹:"—in order to quiet this fear, Jehovah sends Isaiah saying:—with an assuring promise of the Messiah's birth of "the Virgin," accompanied with an assurance of return from a future captivity; "Go, thou to meet King Ahaz, thou and Shearjashub" (i. e. a remnant shall return) "thy son." In this child's name is latent the sign

¹ Isa. vii. 2.

of what Isaiah had otherwise to announce,—that, notwithstanding the grievous consumption, which the whole land should suffer from Assyria afterwards; yet there should still be left *a remnant*, in whom the promise of God's saving grace, the Virgin-born Messiah, should take effect.

So also, when, out of terror of the King of Babylon, they were in the mind to fight against the Chaldeans,—to dissuade them from engaging in such a ruinous policy, against God's express command,—the Prophet Jeremiah, with the hope of assuring them of “revealed” “abundance of peace and truth,” tells them,—

Jer. xxxiii. 6, 7. “I will ~~cause~~ the captivity of Judah, and the captivity of Israel to return, and will build them ~~as at first~~.”

This and the like sort of occasions, when confidence in God was wanted to be infused, drew forth from the Prophets, and of course more distinctly from the Prophets of the captivity—Jeremiah and Ezekiel,—reiterated assurances of a future Messiah-ward restoration from the threatening captivity: which was intended by God, out of the returning compassion, which would actuate Him, *after they had been wholesomely chastised*. For though they themselves had nothing in them to deserve His Grace; yet that He might “be sanctified in the midst of the nations,” where He had driven them, “He set His eyes upon them for good”² as formerly He had done for evil, so as to “build and plant them;” not to “pull them down and pluck them up.” In proof, therefore, that He would no longer, as He had done hitherto for their iniquities, “hide His face from them,” He promises, with the view of bringing them to their Shepherd David their King, to “bring again the captivity of Jacob, and have mercy upon the whole house of Israel,” after they had “borne their shame and all their trespasses”³. For then “the Rebels” being purged out, they would have been “recompensed double for their sins.”⁴

This was to be accomplished after the seventy years; during which, while the land enjoyed her sabbaths, they should, in punishment for their sins, be serving the King of Babylon.

was determined, after a 70 years' purgation, to gather them; so that they might in the interest of their Messianic

² Jer. xxiv. 6.

³ Ez. xxxix. 24—26.

⁴ Ez. xx. 38.

destiny as God's
people, return to
their country, to
their own fold,
increase — have
joy and pros-
perity,

And this was to last "until the day," that He visited them, to "bring them up and restore them to this place⁴." But after seventy years were

Jer. xxix. 10. "accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place."

"This "good word" which He would perform, was to turn their captivity, and gather them from all the places whither He had driven them; "from far," "from the North and from the West, and from the land of Sinim⁵."

For this cause then it was, that Jehovah, who had before brought His people out of the land of Egypt, would now again,—in the intent of bringing "a rod out of the stem of Jesse, and a Branch out of his roots,"—

Is. xi. 11. "set his hand a second time to recover the Remnant of his people, which shall be left from Assyria, and from Egypt, from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea:"—

And there—

xi. 16. "should be a highway for the Remnant of his people which should be left, like as it was to Israel in the day that he came up out of the land of Egypt."

At that time, then, the "Remnant" should "return, even the Remnant of Jacob unto the mighty God."

"Though thy people Israel be as the sand of the sea, a Remnant shall return."

To justify "the Virgin, the daughter of Zion," in her scorn of Sennacherib's threats, Isaiah tells his people that—

xxxvii. 31, 32. "the Remnant shall return, and shall yet take root downward, and bear fruit upward: For out of Jerusalem shall go forth a Remnant, and they that escape from Mount Zion. The zeal of the Lord shall perform this."

Therefore, with the same purpose of preparing the people for the Messiah, he says:—

Ez. xi. 17. Mic. ii. 12. "I will bring them forth out of the countries wherein they are scattered. I will surely gather the Remnant of Israel."

To prepare them for the Messianic state, in which God

⁴ Jer. xxvii. 22.

⁵ Jer. xxix. 14.

would give them "one heart, and would put a new spirit within them," he promises them, saying :—

Ez. xi. 16. "Although I have cast you out among the heathen, and have scattered you among the nations, yet will I be to them a little sanctuary, I will gather you from the people, and assemble you out of the countries, and will give you the land of Israel."

They should return like sheep to the fold, and they should be fruitful and increase. In the intent of the Messiah's Kingdom, which he expresses in the words,—

"I will surely assemble, O Jacob, all of thee,"

he adds by way of preparation,—

"I will surely gather the Remnant of Israel—I will put them together as the Sheep of Bozrah, as the flock in the midst of their fold."

In view of "the perpetual Covenant" in the Messiah, in which the children of Israel and the children of Judah should desire to "join themselves to Jehovah, coming to seek the Lord their God," asking the way to Zion, with their faces thitherward,"—the return of the scattered sheep Israel is as usual joined to the promise :—

Jer. i. 19. "I will bring Israel again to his habitation, they shall feed in Mount Carmel and Bashan, and his soul shall be satisfied in Mount Ephraim and Gilead."

The redeemed of Jehovah should—

li. 12. "return and come with singing to Zion, and everlasting joy upon their head."

xxxi. 23. "As yet shall they use this speech in the land of Judah and in the cities thereof when I shall bring again their captivity. Jehovah bless thee, O habitation of justice and mountain of holiness."

This return was, according to Jeremiah', only with the special aim to bring about the great blessing for Israel, in which he says,—

xxiii. 5, 6. "Behold, the days come, saith the Lord, that I will raise unto David a just Branch, and a King shall reign and be wise, and shall execute judgment and justice in the earth. In his days shall Judah be saved, and Israel shall dwell confidently: and this is the name that they shall call him, The Lord our Just One."

This Messianic glory should render the people's second return from captivity so signal, as to put out of memory the former restoration from Egypt, which He had wrought with a high hand and stretched-out arm.

more gloriously
even than after
the Egyptian
bondage:

⁷ Jer. xxiii. 5.

Jer. xxiii. 7. "Therefore, behold the days come, saith Jehovah, that they shall no more say, Jehovah liveth, who brought up the children of Israel out of the land of Egypt; but, Jehovah liveth, who brought up and who led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

So *settled* was the intention, which the fickle people had had so frequently announced to it, of restoring the captive people to their land, in order that the "Virgin of Israel" might find the promise verified that "a woman should compass a man," as to be no less sure for them than "the ordinance of day and night."

xxxi. 35—37. "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then would he cast away the seed of Jacob, and David his servant :"—

which was all bound up in the promise that He would

"cause their captivity to return, and would have mercy upon them."

which is assured
to them in Divine
testimonies.

For the more recognizable assurance of this promise being performed, their speedy return is guaranteed to them by a sign of return, after a short time, to a *peaceful buying and selling* in their land, as certain to happen as that they were already in exile.

xxxii. 42. "For thus saith Jehovah, Like as I have brought all this great evil upon this people, so will I bring upon them all the good I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the land of Judah; and in the cities of the mountains, in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith Jehovah."

And that the truth of this Messianic return of the Remnant should want no sort of confirmation that prophetic testimony could give it, Jeremiah was ordered to write all these words, that—

xxx. 2, 3. "I have spoken," says he, "in a book. For lo! the days come that I will bring again the captivity of my people Israel, saith Jehovah, and I will cause them to return to the land I gave to their fathers, and they shall possess it."

In order to this
benefit of Mes-
sianic Restora-
tion being effect-
ed, they were, by

That this restoration to Covenant privileges might come upon the Remnant not unfitted to receive it, it was to be preceded by an *effectual*

conversion of them. With this intent, He would therefore send them *ministers of conversion*, who might guide their steps back again to their own God.

way of being prepared for it, to be first rendered worthy of it, by an effectual conversion, which was to be brought about through the means of Missionary "Hunters" and "Fishers:"

The agency of these converting means is not absent in that of those "many *fishers*," whom He would send and they would fish there; and after that He goes on:—

Jer. xvi. 16. "I will send for many *hunters*, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks."

These "fishers" and "hunters" are the same as the "shepherds" that He would set over them to feed them, "*Shepherds*" serving in the cause of David the righteous "Branch." Amongst such we may reckon the Prophet Haggai, and Zechariah,—that witness of the faith Daniel,—the pious chief Zerubbabel,—the priest Joshua,—the devout scribe Ezra,—with Nehemiah.

Nor was their outward agency to be without an inwardly *converting aid*, in that *reformed state* of spirit, which was to come from God's "sprinkling clean water upon them:" and they should be clean from their filthiness and from their idols.

whose outward aid, which the interior power of the Spirit would render efficacious,

Ezek. xxxvi. 25, 26. "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you;"—

so that they should—

Jer. xxxii. 39. "all have one heart and one way."

And thus with this new sense conspiring within, the messenger's outward call, which the accompanying chastisements deepened to a salutary power, would be availing for its purpose of making them *effectually repent*.

would make them repent,

In this repentant mind it is that Ephraim is seen bemoaning himself, saying,—

to the effect of their throwing away all their false confidence in heathen assistance,

xxx. 18. "Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn thou me, and I

^s Jer. xvi. 16.

shall be turned: for thou art Jehovah my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth."

This converted mind of Ephraim, was one in which the *false confidences* of Israel, were quite *forsaken* by them.

Is. x. 20. "The remnant of Israel, and such as are escaped of the house of Jacob, shall no more stay upon him that smote them;"—the *fleshy arm* of Assyria and Babylon;—"but shall stay upon Jehovah, the Holy One of Israel in truth."

This renunciation of the false good for the true, is attended by a genuine *resorting to God* for help.

Jer. xxix. 12—14. "Ye shall call upon me, saith Jehovah, and ye shall go and pray to me, and I will hearken to you, and ye shall seek me and find me; when ye search for me with all your hearts. And I will be found of you."

Hence Israel is encouraged, by way of returning to Jehovah its God, to—

Hosea xiv. 2, 3. "take with you words, and turn to Jehovah: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves," i. e. the sacrifices, "of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless find mercy."

With like renovation of spirit the heart of the Ephraimite Remnant sends forth to the "Shepherd of Israel, that leadeth Joseph as a flock," *the prayer*—

Ps. lxxx. "that he would turn again, and cause his face to shine—would be no longer angry, but return and visit the vine which he had brought out of Egypt."

And with this prayer is uttered also a promise:—

"So will we not go back from thee. Quicken us, and we will call upon thy name."

Is. lxiii. 17. "O Jehovah, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance."

Thus, then, corresponding with the gracious invitation to repentance, the Remnant of Israel performed *the completing requisite for their being restored to their own land*:—the coming to pass of which, attained, in this compliance of theirs, the qualifying

This conversion would act as the completing requisite for their Messianic Restoration.

merit of their being reconciled with Jehovah, who, in return to their petitions, promises a *gracious* hearing :—

Jer. xxix. 13, 14. "Ye shall find me, and I will be found of you."

Ephraim's bemoaning himself meets with a response most gracious :—

Jer. xxxi. 20. "Is Ephraim my dear son? a pleasant child? for since I spake against him, I earnestly remember him: therefore my bowels are troubled for him; I will surely have mercy upon him, saith Jehovah."

For, in return for it, God would lend a gracious ear to their petition for mercy;

In return for his renunciation of Asshur, its horses, and its idols, He says ;—

Hos. xiv. 4. "I will heal them of apostasy, I will love them truly, for mine anger is turned away from them."

This reconcilment with their God, had the effect of *winning from Him a decree for their restoration* from captivity. Thus, in return for Ephraim's repenting and crying, "Turn me, and I shall be turned", an immediate order for getting ready to return, is represented as issuing from the Divine Mouth :—

which therefore should win from Him the decree for their Restoration to be made,

Jer. xxxi. 21. "Set thee up waymarks, make high heaps; set thine heart toward the highway, the way that thou wentest: turn again, O virgin of Israel, to these thy cities."

This predicted returning of the Israelite Remnant from captivity, was—as the infatuated Jew-restorers' theory about the modern Jews' return to Palestine makes it very important for us to insist on its being—no other than the ancient people's return under Cyrus, after the seventy years' captivity.

SECTION II.—THE JEWS' RETURN FROM CAPTIVITY TO BE PREGNANT WITH AN EPHRAIM-JUDAH PRODUCTION OF THE MESSIAH.

And in this returning after the seventy years, the Israelite Remnant, which Ephraim was so special a portion of, *was to have its destined wife-privilege of bringing forth the Messiah, set straight in prospect*: as would indeed be naturally implied

pregnant with its great spouse-like privilege of bringing forth the Messiah, which is now set in prospect before them as the true Messiah-produce.

* Jer. xxxi. 18.

ing Remnant. It was with this grand destiny in view, that the betrothed Remnant of Blessing—comprising Ephraim as an element—

in their getting a restoration of the ancient Covenant privilege of the chosen people. And that such a restoration was really meant to be insured to the Israelite Remnant, may be seen plainly enough signified for us in the magnificent passage in Jeremiah xxx. and xxxi.; which is itself an expansion of the Messianic glories that should betide the returning Remnant:—whose comprising of Ephraimite members is so decided, as to make all the passage teem with Ephraimite appellations: as when the Ephraimite birthright is put forward as *the whole assignable reason of the Messianic promise reserved for the Remnant*:—For why was this, but because, says Jehovah, “*I am Father to Israel, and Ephraim is My firstborn.*”—Nay further—this same Firstborn-ship of Ephraim is the reason of the destined Return’s being promised to be such a consolation to *Ephraim’s maternal ancestor Rachel*; whose are the “*weeping*” and “*tears*” that should be dried up in the “*Return*,” which was to usher in the Messiah’s advent.

This same Ephraimite privilege is the reason why the Messiah-fraught Return is said to be in direct answer to Ephraim’s repenting change, who, as His “*dear Son*,” was the object of this remembering and mercy.

The same line of Rachel and Ephraim it is, therefore, which, under the title of “*Virgin of Israel*,” has addressed to it the feminine solace, setting before her mind the prospect of the Incarnation, in the promise that “*a woman*” should “*compass a man.*”

Hence, too, the reason, why the announcement here should so particularly engage “*the watchman upon Mount Ephraim*” to be the herald of it. Hence also the particularizing of Israel in conjoint terms with Judah, as the recipients of the New Covenant to be made “*with the House of Israel, and with the House of Judah.*” Hence, also, why its promises are specially addressed to “*the Virgin of Israel.*”

All these special mentions of Ephraim in the Allocutions, only evince how certain it is that the marriage Covenant with Israel regarded Ephraim as a specially-concerned functionary

¹ Jer. xxi. 22.

of the inheriting Remnant: who, to have its Remnant character more clearly marked, are here called "The captivity of My people Israel and Judah;" who, forgotten of "her lovers, and wounded," had been reduced so low, as to be called the "outcast Zion, whom no man seeketh for." Scattered, however, as she had been; she had not been made "a full end of." But her people were like the mercifully-spared "people, that were left in the Wilderness;" for whom, therefore, Salvation was asked as for the "Remnant,"—saying, "Save thy people, the Remnant of Israel."

This little Ephraim-bearing flock, then, was to have its promised Messianic career, notably started again on their return from captivity: the fact of whose *being the one immediately after the seventy years' captivity* is self-evident in Scripture; so much so, that it never could have been blinked, except by the Jew-restorers' wilful blindness.

It is in fact the very return that Jeremiah took care to show, Jehovah had guaranteed, in his being inspired to purchase with legal assurances from Hanameel his uncle's son, "the field in Anathoth"² in the country of Benjamin; to be a sign that "houses and fields and vineyards should be possessed again in this land:" i. e. at a time when the inheritance thus redeemed should be a benefit to his family: which could not be in any unrealizable future; but in one, whose coming was within the compass of human foresight. And it is from this immediateness of the time which was to usher in the grand Messianic season, that we have in this passage, mixed up together, images of an immediate *local prosperity*, with the blessings of the Messiah's *universal reign*: whose season is presented as so nearly bordering upon the Return from Babylon, as to be described as the one, in which Jacob, returning from "the land of the enemy,"—"the north country"—should "come again to their own border,"—"plant vines upon the mountains of Samaria," and there "be in rest, and in quiet, and none should make him afraid."

In this way it is, that the season of the Messianic Restora-

² Jer. xxxii. 7—15.

tion is marked as one, when "the husbandmen and herdsmen" should again dwell in Judah: and the Messiah's *world-wide* covenant has for the date of its commencement, so local a fact as the nearly-approaching preparation "*to build the walls of Jerusalem.*"

At this time, then, of revived Judæan prosperity, which itself is a Messianic movement, the Ephraim and Judah Remnant, the freshening of their prosperity, liberation from oppressors. as the object of an "everlasting love," was to *find all its Messianic prosperity freshening.* She should be restored to health, and healed of her wounds:—her oppressors should be punished; she should spoil her spoilers, and prey upon those who had made a prey of her. Her "City should be built on its own heap, and the palaces increase— remain." They should "be multiplied and not few;"—"glorified, and not small." Their congregation and gladness. should be established before God. The "Virgin of Israel should be built by Jehovah:" in the strength of which she should be adorned with tabrets, and "go forth in the dance of them that make merry."—"Out of them shall proceed thanksgiving, the voice of them that make merry."

All which are but the more proximate features of the interminable Messianic era of Restoration:— Whatever be supposed the season of this rejoicing, which is more properly not an event, so much as a *general characteristic* of the *people's state of felicity*, it is at any rate (whether before, or after His coming) in *virtue* of the Messiah's Advent; since it is a part of that reign, in which—"I," saith Jehovah, "will be the God of all the families of Israel: and they shall be my people³." Which well-affectioned union is only realized in the Messiah's reconciliation.

their enjoyment of the Divine guidance,— The same Messianic character is the beautiful *guidance* they enjoy:—

"They shall be made to walk by the rivor of waters, in a straight way wherein 'they shall not stumble;'"—

and this for a reason most pregnant with the Messiah's promises:—

"Because I am a Father to Israel, and Ephraim is my firstborn."

³ Jer. xxxi. 33.

The Messiah's power is seen also in the *content* satisfying content, &c., in which He says :—

Jer. xxxi. 25. "I have satiated the weary soul, and I have replenished every sorrowful soul."

14. "I will satiate the soul of the Priests with fatness, and abundance. my people shall be satisfied with my goodness."

Messianic *abundance* is seen in the Divine *fecundity of men and cattle*, respecting which it goes on to say :—

27. "The days come, saith Jehovah, that I will sow the house of Israel and the house of Judah, with the seed of men and with the seed of beasts ;" which "seed of men" is nothing less than the progeny of the faithful derived from the Messiah :—

28. "And I will watch over them to build and to plant."

The Messiah's mission shines out again very New covenant of inward law. bright in the idea of the *New Covenant*: which, says He, "I will make with the house of Israel⁴,"—the law put in their inward parts and written in their hearts. "I will be their God, and they shall be My people:" a union in which "they shall all know Me, the least of them unto the greatest of them."

All this for a reason which recalls one of the Messiah's most familiar characters—the *remission of sins* :—

34. "For I will forgive their iniquities, I will remember them no more."

And such is the magnitude of this Messianic dispensation, which the Return was to initiate, that the constancy, with which it was purposed, was worthy of introducing nature's firmest ordinances to stand as warranting precedents for :—

35. "Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon, and of the stars, for light by night ; who divideth the sea when its waves roar. Jehovah of Hosts is his name. If these ordinances depart from before me, saith Jehovah, then shall the seed of Israel also cease from being a nation before me for ever. Thus saith Jehovah : If Heaven can be measured, and the foundation of the earth searched out beneath, I will cast off all the seed of Israel for all that they have done, saith Jehovah."

All this interminable felicity ensuing upon the Remnant's Return,—more especially that of Jehovah's being their God, and they His people, presents in all its phases a view which,

⁴ Jer. xxxi. 31.

traced to its midst, reveals as *its vital part*, the idea that that Return included the epoch of the Messiah's coming to them.

But if that should still seem to leave room for further distinct expression; such is amply afforded, in the other ideas, which they have interwoven with them: such as that of the Messiah being *then raised up to them*, to free them from the dominion of strangers; as when it is declared that—

Mention of David the King.

Jer. xxx. 9. "Instead of strangers making use of them in that day, they should serve Jehovah their God and David their king, whom I will raise up to them."

the national origin of their ruler.

The David, here, is of course the Messiah, who, Israel and Judah have it thus promised to them, should spring to their Remnant of *their own stock*.

Their *Remnant's production of the Messiah* is again expressed very clearly when it is said:—

21. "Their nobles shall be of themselves, and their Governor shall proceed from the midst of them."

As their "nobles" and "Governor" are only worthily accepted for the Messiah's dynasty, His having to proceed from *their midst* makes His origin from the returning body, of which Ephraim forms so conspicuous an element, more

And yet all this brilliant promise of the Messiah is entirely identified with the interest of "the Virgin Israel," and particularly that of Ephraim; as comes out in the prophecy made to "the Virgin Israel" and Ephraim, of the Messiah with that "a woman shall compass a man."

clearly to be understood. Yet, thoroughly and brilliantly as the Messiah shines in all this expectation, which the prophets set forth alone as the main object for the faithful:—it is all of it identified with the interest of the "Virgin Israel:" and—what is more precisely to our argument—the same, *as that of Ephraim*, the "dear son." This comes out clearly enough, amongst other places, in the promise made to the

returning Remnant, of the *Messiah's birth*, which meets them in these words:—

xxx. 22. "The Lord hath created a new thing in the earth, a woman shall compass a man."

The woman's compassing a man, as a new thing upon the earth, is her having miraculously an offspring in the mystery of the Incarnation; which is here clearly enough

promised specially to "the Virgin Israel," of which Ephraim was the vital element.

And in her having this offspring, did Ephraim attain *the substantiation of the wife's privilege*. For what else was this, but to bear a child, who should be Son to Jehovah. And yet it is this dignity which is here supposed to be allotted for her. For that *her child is the child also of Jehovah* is deducible in the fact, that this production is the renovation of that broken Covenant, in which Jehovah was called "a Husband" to them.

If then He was effectually "Husband" to the "Virgin Israel;" and the Virgin Israel being "married" to Jehovah, was so miraculously to "compass a man,"—a man child: that child is clearly enough represented as the product of a marriage relation between Jehovah and "the Virgin Israel:" which undoubtedly leaves justified the character of "wife"—as she is otherwise called,—upon Israel the Virgin, and still more precisely upon the "*fruitful one* of Israel," *Ephraim*; whose destiny of wife will be sealed in bearing to Jehovah a Son. The Son's coming then into the world by the union of God and man, in the Incarnation, which is the verification of this same wife-like privilege, forms thus clearly enough the grand Messianic honour, which was reserved for the Ephraim-Judah Remnant, upon their returning from the seventy years' captivity.

This then sets forth Ephraim as being the effectuating organ of Israel in its capacity of the spouse of Jehovah, in its having to produce a child who shall be child of God and man. This child, therefore, coming through the Incarnation, shows Ephraim the wife to be destined to the wife-like privilege, fulfilling the betrothal purpose of bringing forth the Messiah as His mother.

CHAPTER VII.

[ADDED HERE BY WAY OF APPENDIX.]

A FURTHER BIBLICAL ILLUSTRATION OF AN IMPORTANT POINT, WHICH THE PRESENT ARGUMENT EMPLOYS, OF THE MESSIANIC ERA'S TAKING FOR ITS COMMENCEMENT THE TIME OF THE RETURN FROM BABYLON, IN THE BODY OF THE REMNANT PEOPLE OF JUDAH AND EPHRAIM.

THE additional exemplification of this principle in the prophets is here given, in order to exhibit more clearly, how uniformly the consciousness of it is to be attributed to them in their writings: which indeed—it is not too much to say—cannot be rightly understood without first underlaying it in our mind: since it is that, which corresponds to the very standpoint, from which all their prophetic view was taken; without which their prophetic effusions must—when under the interpreting hands of the fanatical pretenders, to whom the work of Scriptural exposition has unluckily so often fallen,—seem little better than a mere confused rhapsody, apt only to bring down upon the Scripture ridicule from the unbelieving. This arises from the common ignorance, in which the Expositors have not the most distant idea of the fundamental character that marks the prophets' view of the Messianic era. Which was to them—as I have so largely explained elsewhere,—no other than the *one continuous season of restoring grace*, reaching unbrokenly from *the end of the Babylonian captivity*, onward without limit throughout *the ages of eternity*:—all included in the comprehensive expression so generally employed of “that day.” In the prophetic description of that season, the literal sense, in which *present* things are named by them, naturally leads on into the mystical sense, in which the as yet *undeveloped future*, to spring out of the present, is enclosed. And, as this

future of the restoring era, is without assignable limit; it results that the more important mystical bearing, naturally enveloped as it is in the literal, is also *without assignable limit*.

How this restoring era of the Messiah begins in the prophets, from the *first return of the chosen Remnant from Babylon* to their own land in the interest of Judah and Ephraim, can be illustrated by no passage better perhaps than the luminous effusions of Isaiah, in the *last twenty-seven chapters* of his writings; from which, therefore, our illustration will be gathered, according to that convenient distribution of the matter, in which it lends itself for review,—by its self-division into three separate parts of nine chapters each.

Is further illustrated by an appended example from the last 27 chapters of Isaiah; under their naturally self-divided portions of 9 chapters each:—

SECTION I.—FROM CHAPTER XL. TO CHAPTER XLVIII.

Within the compass, then, of the first nine chapters 40th to 48th. of Isaiah, from xl. to xlviii., we have, indirectly contributed towards the views of the Messiah's coming from Ephraim, after the seventy years' captivity, thus much light:—

That the everlasting Salvation, which the coming of the Messiah, Offspring of Israel, was to bring to His people Israel, was to have its signal beginning in the Israelite Remnant, when *delivered by Cyrus from Babylon*.

1. As to the first part of this, viz. concerning the Messianic Salvation of the Israelite people *being dated from their deliverance from Babylon* by Cyrus,—we gather in these chapters various striking allusions: as that Jehovah, against whom Israel had sinned, had in his anger and fury given “Jacob as a spoil” to Babylon, and “Israel to robbers,” to be tried and “refined” there, as “in a furnace of affliction.” But now, in his intention not to forsake His people, “the Holy One,” “the Creator of Israel,” “your King,” being “stirred up to jealousy,” “like a man of war,” was minded to bring forth “the prisoners,” back to their city and Temple, leading them by “a way they had not known, making darkness light before them.” And this deliverance was to be wrought by the overthrow of the enthralling Babylon; according to what He says:—“I have sent to Babylon, and have brought down their nobles and the Chaldeans.”

This delivering conquest was to be accomplished through the agency of His “anointed” Cyrus, whose right hand He had holden, “to subdue kings before him; and had called by name for Jacob His servant's sake, and for Israel His elect.”

Cyrus it was who, as "His shepherd" should "perform all His pleasure, even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy foundations shall be laid." "I have, said He, raised him up to build My city, and he shall let my captives go."

Which purpose was to take its form in avenging justice being executed on Babylon. This mission makes Cyrus, as its executor, described as "a ravenous bird called from the East," to execute "my counsel" of bringing down Babylon; which under his hand should "suffer in one day loss of children and widowhood."

This imminent fall of Babylon, which Cyrus was divinely chosen to effect, was the opportune season therefore for proclaiming as He does to His "servant"—the captive Jacob:—"Go forth from Babylon, flee ye from the Chaldeans."

2. Evident—even on the surface—is the next point also:—that this change of fortune, which Cyrus was to bring about in the Israelite people, from Babylonish captivity, to the hope of a restored city and Temple, was to take place in *a portion of their body, here called as usual "the Remnant of Israel,"* and "the escaped of the nations"—i. e. the Remnant, which we have been speaking of.

3. And that this Remnant comprehended in itself an *Ephraimite* element,—though not explicitly named within the nine chapters, is yet to be gathered validly enough from their being called there so frequently by names, which the prophet *never dreamt of being circumscribed to the one tribe of Judah*, viz.: "house of Jacob"—"house of Israel," and "those who, called by the name of Israel, are come forth from the waters of Judah."

This Ephraim-containing Remnant, who, in the interest of their Messianic hopes, are thus called forth from Babylon, to the view of restored city and Temple, have placed before them, in addition, the prospect of an interminable peace, whose announcement commences with the note of recovered safety:—"Comfort ye, comfort ye, My people, saith your God: speak ye comfortably to Jerusalem, and say to her that her warfare is accomplished, that her iniquity is pardoned."

She was to expect to see the coming of her God, whose highway she is now called upon to "prepare;" because "the glory of Jehovah shall be revealed." In this revealed happiness, those who, with faith, should "wait upon Jehovah," should "renew their strength" and "mount up as eagles." "I, the God of Israel, will open waters in the high places, and fountains in the midst of the valleys. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree, that they may

see and know that the hand of Jehovah hath done this, and the Holy One of Israel hath created it."

The future conquering vigour, that delivered Israel should have, is such as allows her to be described as "a sharp threshing instrument having teeth" to "thresh the mountains" of human power; "and thou shalt rejoice in Jehovah, and shalt glory in the Holy One of Israel:" "and Israel shall be saved in an everlasting salvation:" which—that it is in virtue of the Messiah, is, if proof were needed,—clearly enough marked, in the Messianic mode of proclamation, and the Messianic leadership proclaimed, that "the cities of Judah" should hear the glad tidings, "Behold your God"—who should "feed His flock like a shepherd:"—both acknowledged descriptions pointing to the Messiah's person.

4. That the Messiah, as being Judah's "God," and Israel's "Shepherd," should be *the product of Israel itself, having Ephraim as an element in it*, is, when helped by the light from other parts of Scripture, apparent in the intimate union, *as to race and nation*, which one has with the other;—the Redeemer with the redeemed Ephraim-containing Israel. That the redeemed Israel, from whom the Redeemer is to come, is here meant to include Ephraim, is apparent from the uncircumscribed titles, by which it is called, implying Ephraim:—as "house of Jacob,"—"the house of Israel,"—the "worm" Jacob,—Israel the "servant,"—Jacob the "elect." Yet, necessarily supposing the substance of Ephraim, these same names, Israel, Jacob, sometimes even with the additional descriptions of the Remnant's depressed condition, enter into the titles which are applied to the Redeemer Himself: Who is called in a kindred manner "the Holy One of Israel"—the "King of Israel"—"God of Israel"—"God of Jacob"—"mine elect"—"my servant"—"*thy seed*"—to whom should be given "the Spirit," "thy offspring," on whom should be poured His blessing. These are instances, in which the Redeemer, taking His titles from the people whom He redeems, manifests a communion of earthly character between Israel "the rebellious" and Israel the obedient; the sinning, and the servant; the afflicted, and the "not forsaken" Israel. And this participation of national kinship with Ephraimic Israel is so close, that there not unfrequently occur cases, where the *same* name on the same occasion seems to designate both *as one*: as when it says:—"Yet hear now, O Jacob, My servant, and Israel whom I have chosen;"—and again addressing Cyrus:—"For Jacob My servant's sake, and Israel Mine elect, I have now called thee by thy name." Here Israel and Jacob may be taken either for *the nation itself*, as

being pregnant with the Seed, whose redeeming virtue—the Messiah—should redeem it;—or for *the Messiah*, as bearing the person of the whole nation, whose fortunes hang upon Him. There is therefore an intimate communion in Israelite race, between Israel's Remnant that was to be saved, and Israel's Messiah, in whom the Remnant's salvation was to be wrought: Who therefore must Himself be the Offspring of Israel's Remnant. Thus the redeeming Child of Israel's redeemed Remnant, the Messiah, was to come, according to the description in those chapters,—showing His redeeming action upon the escaped few of Ephraim and Judah, at a period, of which the inaugurating event is that of Cyrus letting loose the Remnant of Israel from the seventy years of the Babylonish captivity.

So much at least in favour of the Messiah's kindred tie with Israel as well as Judah may be gathered from these nine chapters.

SECTION II.—FROM CHAPTER XLIX. TO CHAPTER LVII.

49th to 57th. The next nine chapters yield a continuation of the evidence, which the foregoing nine had given, concerning the Israel-born Messiah's coming to His people after their having been restored from Babylonish captivity.

1. That this *captivity changed to freedom*, was the condition in which the Messiah's advent was to find the people, takes expression for itself in these next nine chapters, in the description, which is given there of the people, as having been previously the "captive daughter of Zion"—without any to guide her; with "none of her sons to take her by the hand,"—"prisoners,"—"captives of the mighty,"—"and prey of the terrible,"—"prey of the oppressor"—of "the Assyrian, who oppressed them without cause." This people have their restoration to freedom spoken of in language, promising it, as being the issue of a command that should be made to the prisoners: "Go forth;" to "those in darkness, Show yourselves."

This exit from oppression, they are encouragingly bidden to make in the words addressed to them as "the captive." "Shake thyself from the bands of thy neck, O captive daughter of Zion"—"Depart ye, depart ye: ye shall not go out in haste, nor go by flight—for Jehovah will go before you, and the God of Israel will be your rereward."

In this deliverance were they to fulfil what is elsewhere called the "return," the "coming from the north and from the west,

and from the land of Sinim ;" whence He would lead them ; " by the springs of water shall He guide them."

These are terms for describing those, who in the former nine chapters were exhibited as being led forth by Cyrus from Babylonish captivity.

2. *The Remnant character of this returning Israel* takes expression in the name, which is here applied to them, of "outcasts" of Israel. Such are they, whom Jehovah gathered. And that this outcast Remnant also comprehended Ephraim, is implied here somewhat in the same way as in the former passage, in the fact that Ephraim could not possibly be omitted from the mixed people described here as "Israel and Jacob;" nor from "*the tribes of Jacob*," whom He was "to raise up;" nor from those who were "hewn from the rock" and "dugged from the pit" of Abraham their father, and Sarah that bare them. For their "blessing" and "increase" here promised reached to more than to the one tribe of Judah, and was especially rich upon the head of Joseph. These terms "Jacob" and "Abraham," "*tribes of Jacob*," are far too wide to be confined simply to the people of the tribe of Judah. Along with these, therefore, Ephraim, if others also, must be admitted as partakers, in the promised Messianic restoration. And this restoration, which Ephraim partakes, shines forth here in these chapters more luminous than before; in terms describing the people, as those who had been "heard in an acceptable time,"—the "mourners to whom He would restore comfort;" "Jehovah shall comfort Zion;" "He will speak comfortably to Jerusalem; He would make her wilderness like Eden, and her desert like the garden of Jehovah."

The newly-awaked Zion, of whom we must, as we have seen, admit Ephraim as an element however small, should have cause to say, in its glad attainment of its Messianic hopes,—"*How beautiful upon the mountains are the feet of him that publisheth peace—that bringeth good tidings, that publisheth salvation, that saith to Zion, Thy God reigneth.*" And thus blessed in a Salvation which should be "to the ends of the earth," Zion should be increased with flocks of new adherents from the Gentiles. "Lift up thine eyes round about; all these gather themselves together, and come to thee."

"The children which thou shall have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place for me that I may dwell." "Thus saith Jehovah God, Behold I will lift up Mine hand to the Gentiles, and set up My standard to My people, and they shall bring thy sons in their arms,

and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers."

In this enlarged state they shall enjoy a happiness in which "they shall not hunger or thirst, neither shall the heat nor sun smite them: the earth shall sing and be joyful, and the mountains break forth into singing, for Jehovah hath comforted His people; and will have mercy upon His afflicted." And like the Covenant itself made with the people, which is to last for ever; and the kindness with which He would have "mercy" which is "everlasting;" such also should be the *Salvation*. It shall last for ever, "and My justice shall not be abolished, but My justice shall last for ever, and My salvation from generation to generation." In this everlasting salvation, they should have a name "which should not be cut off."

3. This restored state of Covenant privilege, was to have for its author—the Messiah,—one, whose being the *Offspring of the Remnant* Israel, is so closely woven with the text as to give rise, as before, to an appearance of identity between the two, Israel's *own self*, and Israel's *own Messiah*. This identity between them as producer and produced, is so strongly marked here, as even to raise a seeming confusion between the two from their both having the same name "Israel" applied to them in almost the same breath. For the Messiah is Himself the "Israel," which is "called from the womb," whose name, even from the "bowels of His mother," had been mentioned: the servant "Israel," who yet being Israel, was to have the gathering of Israel. He is the "servant Jacob," who yet should "bring Jacob to" Him, and "raise up to Him the tribes of Jacob."

This identification of name, between the people Israel, and Israel the Saviour; between Israel the producer, and its produced Messiah; between Jacob *the bringer*, and Jacob *the brought*; becomes more intelligible to us, in the light of another connexion with the people, which is held by the Messiah: who, being Israel's elect Offspring, becomes also their representative Person. This manifests itself, in this passage, in many ways. In virtue of this close bond it is, that, as Israel's person, He is said to be given as "a Covenant to the people,"—"a witness to the people,"—"a leader," and "commander to the people,"—"a light to the people." Thus it is, that He calls Israel—"My people,"—"My nation,"—who should "hearken and give ear to Him."

For this cause He is so naturally taken by God as the responsible bearer of their iniquity, the Lamb, on whom Jehovah has

laid the iniquity of us all—"and for the transgression of My people was He stricken." As such He is the patient recipient of the people's chastisement ; giving His "back to the smiters" nor "hiding His face from shame and spitting." He is by this means the organ of their atoning merits ; wounded for our transgressions, and bruised for our iniquities. The seat also of their justifying virtue—the "righteous servant," who "by His knowledge should justify many," on whom was "the chastisement of our peace," "by whose stripes we are healed."

Why this standing instead of the people Israel? but because He was,—in virtue of being their Offspring, Israel itself, and in prospect of the Gentiles becoming Israel through incorporating faith,—the head of the Gentiles also. This makes Him the germ of justice to His own nation who produced Him, and to those who are made one fold with them. By His justice therefore shall He, "My righteous servant," "justify many." "He shall sprinkle many nations." "He shall see His seed." He shall say, "My righteousness is near," "My salvation is gone forth ; Mine arm shall judge the people ; the isles shall wait upon Me, and in My arm shall they trust."

These are the beautiful exemplifications of Israel's precious interest in the Messiah, arising from the *identity* that the Messiah has with His Mother-race Israel ; which being composed of Judah and Ephraim, was therefore, according to these nine chapters, to produce Him as His Mother : and this production is also here represented as destined to have place, as the central cause of a restored state of God's people beginning for Israel, when freed from the chains of that captivity which Cyrus brought to a close.

So much from Chapter XLIX. to Chapter LVII.

SECTION III.—FROM CHAPTER LVIII. TO CHAPTER LXVI.

1. The contribution which the next nine chapters, 58th to 66th. from the lviiith to the lxith, bring to the idea of the Messiah's coming from the two houses of Jacob, *on their return from the Babylonian captivity*, is so far full, that with regard to one point of it, the mention of the same captivity, which the promised Messianic good was to be a liberation from, is distinct enough to faintly chequer the course of the passage in the various mournful allusions it contains, to "the old waste places,"—"to be restored,"—the "breach" that was to be repaired,—the "sanctuary trodden down" by aliens to the Covenant,—the "ashes,"—"the mourners," the "spirit of heaviness," which the acceptable day was to

"change to joy" and "oil of gladness,"—"the wilderness,"—the desolation of "the truly and beautiful House," i. e. "the temple burned with fire."

Such are the remaining traces, which these last nine chapters yield, of the Babylonian captivity being the national state, the alteration of which into that of freedom was to be the starting-point for their course towards Messianic felicity.

2. And the *Remnant character* of those who should compose the restored number, is strongly enough present here, to colour the description of the liberated people, as previously "*desolate*" in "darkness,"—"forsaken" and "hated." And so indeed the people Israel might well be called, when they had been thinned down to a little flock.

3. The *inclusion* in this elect Remnant of *Ephraim* along with Judah, puts itself forward here, in the same way as in the former passages:—which is by the *entire uncircumscribedness* of the terms, that stand to designate the populations of the Remnant, to whom the promised salvation was to come. They are "the house of Jacob:" and if the destined "inheritor of the mountain"—as the elect Remnant is called—was to be brought "*out of Judah*;"—the same one, who is "the seed," is said to be "*out of Jacob*," and this same Remnant, whom Jehovah is prayed to make to return, is nothing less than "*the Tribes of His inheritance*," a most evident proof of there being no designed restriction of return to Messianic privileges to the one tribe of Judah, interested in the Return. The people thus concerned in the Return are elsewhere the "Zion,"—"the Zion of the Holy One of Israel;" nor less in point of variety of tribe than the sort of "those, who turn from their transgressions *in Jacob*." Now though Judah was no doubt the signally-entitled people, to whose name all this is sometimes credited; yet we must not at least think of excluding from right of entry, those whom so many evidences prove to be present,—the families of dwindled Ephraim.

4. The *Messianic quality* of the restored state, of which the people of the Remnant were to be the beginners in enjoying after the Return from Babylon, comes out in terms no less glowingly Messianic than those in the former nine chapters.

It is described as the rising upon Zion of "God's glory,"—"the coming of the Gentiles to her light, and of kings to the brightness of her rising,"—"the abundance of the sea being converted to her, and the force of the Gentiles coming to her."

"The sons of strangers shall build up thy walls, and their kings shall minister to thee." "Therefore thy gates shall be

open continually, they shall not be shut day nor night, that they may bring to thee the forces of the Gentiles, and that their kings may be brought. Whereas thou wast forsaken and hated, so that no man went through thee. I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls 'Salvation,' and thy gates 'Praise.' The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee; but Jehovah shall be thine everlasting light, and thy God thy glory."

And again in the same strain:—

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until its righteousness go forth as brightness, and its salvation as a lamp that burneth; and the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Thou shalt no more be called 'forsaken,' neither shall thy land any more be termed 'desolate;' but thou shalt be called 'my delight in her'—(Hephzibah;) and thy land 'married' (Beulah;) for Jehovah delighteth in thee, and thy land shall be married."

That all this Messianic happiness is the sequel of the Return, is commemorated in the following words, where the immediate preparation for the coming of all this prosperity is the gathering of the people from their land of exile:—

"Go through, go through the gates, prepare ye the way of the people. Cast up, cast up the highway; gather out the stones, lift up a standard for the people."

The Return, then, of Judah and Ephraim from Babylonian captivity, of which this expresses the word of order, is thus again exhibited as *the commencement of a period* in the Church's career, which is nothing less in its reach than *the entire length of its everlasting prosperity*.

5. That the Messiah, through whom all this was to flow forth, was to be the production of a people in Israel not confined to the one tribe Judah, may be illustrated here—as in the preceding passages,—by the teaching here inculcated,—that the same Zion, who was all that was left of Israel, was to bring him forth, as *bride of Jehovah*.

It is for this reason that Zion here is again described as *the Bride*, in respect of Jehovah the Bridegroom:—

"As a young man marrieth a virgin, so shall thy sons marry thee; and as a bridegroom over the bride, so shall thy God rejoice over thee."

Here the sons are indeed described as marrying the Bride; but this is to be interpreted of them, as having a *part in the marriage*, as the Virgins had a part, in the marriage in the Parable. It is the Divine One, who is the true Bridegroom; who therefore rejoices over Zion as His bride. In the strength of this marriage it is, that she is said to be covered by Him with a robe of justice, as a bride adorns herself with ornaments. And as the fruit of this marriage, will Jehovah cause justice and praise to spring forth: which is nothing less than the joy of that elect people, of which the Messiah was the centre.

And if we wanted this interpretation to be more expressly marked; we have it in the declaration, which says that Zion the Bride shall—as a miraculous work wrought by Jehovah—bring forth, and that as much as a nation all at once shall be the issue,—and rightly;—since the Messiah, whom Zion was to bear, was virtually *the whole Christian Church at once*.

These examples showing that the Messianic period, with which Ephraim was so concerned equally with Judah,—was the era of the Restoration;—serves to give additional light to the important point our argument uses,—that the destiny of Ephraim, in whom Israel's wifeship resided, of having accordingly the mother's part in bringing the Messiah into the world, upon the return of Israel's Remnant from the captivity, was really never absent from the doctrine of the fore-captivity Prophets.

This sort of examples from Isaiah might be extended to any length from other prophets, and showing, as they do, that the Messianic period, with which Ephraim was concerned equally with Judah, was the era of the Restoration from Babylon under Cyrus, they serve to give additional light to the important point our argument employs,—that the destiny of Ephraim (in whom Israel's wifeship resided, of having accordingly the Mother's part in bringing the Messiah into the world), upon the Return of Israel's Remnant from captivity, was really *never absent from the doctrine of the fore-captivity Prophets*.

CHAPTER VIII.

THE REMNANT'S INCEPTIVE FULFILMENT OF THE MESSIANIC ERA IN THEIR RETURN FROM BABYLON.

SECTION I.—THE REMNANT'S RETURN FROM BABYLON.

THIS decreed restoration of the Remnant, from captivity to peace, which the Messiah's coming was to crown, did accordingly, in its due time, take place, inasmuch as the same Remnant regained the possession of their Covenant privileges in their own land, on returning thither under Zerubbabel. For so indeed they did; according to the narrative given in Ezra and Nehemiah, who tell us, concerning this same Remnant that had been spared:—that, according to a proclamation, which Cyrus, whose heart “Jehovah had stirred up,” made in the first year;—

Quite according to this prophesied destiny, the subsequent history teaches that the Remnant of Israel, with Ephraim in it, *did* return from captivity, in order for the Messianic Advent.

Ezra i. 5. “the chief of the fathers of Judah and Benjamin, with all whose spirit God had raised, went up to build the house of Jehovah, which is in Jerusalem.”

ii. 1. “These were the children of the province that went up out of captivity, of those whom Nebuchadnezzar had carried away into Babylon. They came again to Jerusalem and Judah, . . . in number forty-two thousand three hundred and sixty, besides their servants and their maids, in number seven thousand three hundred and thirty-seven; and two hundred singing men and singing women.”

All these¹, “the priests and the Levites, and some of the people and the singers, and the porters, and the Nethinims, dwelt in their cities.” And thus, as Nehemiah says,—

“The *residue* of Israel of the priests, and the Levites, and the women, were in all the cities of Judah, every one in his inheritance.”

¹ Neh. vii. 73.

This return to their inheritance, is what the Psalmist celebrates, when he says,—

Ps. lxxxv. 1. "Thou hast brought back the captivity of Jacob, thou hast forgiven the iniquity of thy people, and hast covered all their sin."

It is the same great event, that the Church blesses God for, saying,—

cxvi. 1. "When Jehovah turned the captivity of Zion, then were we like to them that dream, and our mouth was filled with laughter, and our tongue with singing."

This joy, then, was that which the Remnant felt in their return; on which they were attaining the genuine restoration of those blessings, which had been pledged to them by God's prophets.

That this company of Israel, under Zerubbabel, Ezra, and Nehemiah, were *the true Remnant*, in whose returning at this time at the bidding of Cyrus, *the great body of Messianic prophecy was to be fulfilled radically*, is now professedly declared, no less clearly, than that the previous dispersion of their stock was the execution of a prophetic threat. For as their departure under Nebuchadnezzar to Babylon for seventy years, was the carrying out of "the word of Jehovah, by the mouth of Jeremiah, until the land lying desolate had enjoyed her Sabbaths";² so, no less express it is, that this change of fortune in their Remnant, under Cyrus, from captivity to freedom, was with the design,—"*that the word of Jehovah by the mouth of Jeremiah might be accomplished.*" Now what is "this word" which He spake by Jeremiah? It is the word about *the Remnant's return*, with all that Jeremiah mixes up with it, as its Messianic purport: in which is virtually included whatever Jeremiah was charged to announce of merciful visitation to the people; including the whole body of his own prophecy, and with that of all the other fore-captivity prophets, which is in fact no other than that of *Israel's return to their country*; their glory and prosperity in Samaria and Jerusalem, with all the promised train of blessings so constantly woven in with their descriptions. All these were therefore to be realized, at least radically (as is of course in

² 2 Chr. xxxvi. 21.

interpreting Scripture so often to be understood), with the body of that returning Remnant, whom Cyrus's decree delivered to freedom. Hence it is, that the persons who formed the returning body, are, as Ezra terms them³, "those who remain yet escaped, as it is this day;" which is only another name for the Remnant.

It is this same identity between the people of the *promise* before the seventy years, and the people of the *Return* afterwards, that made Ezra, in his prayer, call the returned people to whom God had—

Ezra ix. 8. "*extended mercy* in the sight of the Kings of Persia, the *Remnant* whom He had left to *escape*, to give them a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage."

As this reviving and "lightening of their eyes" was the promised resuscitation of the chosen people, foreshown by the prophets; so, the returning body itself was the appointed Remnant, in whom the resuscitation was to be verified. This is the reason why, after their return to Judæa, this same name of "Remnant" becomes an *ordinary designation* of the people of Zerubbabel. They are commonly spoken of as "the *escaped* of the captivity," the "*Remnant left*." That is the name under which also they are addressed through Haggai, who calls them the *Remnant of the people*, "who obeyed the voice of Jehovah, and the words of Haggai." They are "the *residue*, whose spirit Jehovah stirred up, so that they came and worked in the house of Jehovah of Hosts, their God." This Remnant of Zerubbabel and Ezra is the body who are usually spoken of as the heirs of all the Divine promises, which were to be continued only in their line of succession. Thus it is that they are the ones, whom also, according to the same prophet, the Covenant of Moses has for the *present natural representatives* of its first contracting parties. For it is by virtue of this successional position, that Jehovah speaking to them, the contemporaries of Haggai, as if they were the actual persons present at Sinai, says—"According to the word that I covenanted with *you out of Egypt*, so My Spirit remaineth *with you*."

³ Ezra ix. 15.

Thus the uniform system in Scripture language, in those, whose mode of speaking is the clearest guide, attributes the part of being the fulfillers of the Messianic promises,—not, as do the Millenarians at present, to any fragment of degenerate Jews,—but to that little Remnant body (either in *itself* or in *its succession* the Christian Church now representing it,) whom, after the seventy years' captivity, their God, with the *express purpose* of having this promise fulfilled in them, led back from their captivity under Zerubbabel to their own Covenant land in Palestine.

SECTION II.—THEIR RETURN BEING THE INCEPTIVE FULFILLMENT OF THE PRODUCTION OF THE MESSIAH, FROM JUDAH AND EPHRAIM.

In making this return, they are hailed by the after-captivity Prophets Zechariah and Haggai, as having fulfilled inceptively all the great things of Messianic import, which the fore-captivity Prophets had predicted they should fulfil, about the Messianic Restoration; in favour of both houses — Judah and Ephraim.

In making this predicted return, they did that, by which were fulfilled (inceptively at least), all the great things, which, in the former Prophets, the foreshowing of that Return had connected with it, as to the restoration of Israel to its hope, and the reign of peace under the Messiah: as makes itself manifest in the utterances of Zechariah, the principal Prophet of the Return. Who as good as explicitly affirms the fact of this same fulfilment, in the frequent declarations he makes, about the present Return from Babylon, as being, in God's design, *the appointed season of all-fulfilling grace.*

Such is the burden of his frequent assurances about Jehovah's having set Himself to return to Jerusalem, with the intention of dwelling amongst them as His people. For, to return, and dwell, and make them His people, is no less than the entire restoration of that, which He had taken away by departing — hiding His face, rejecting them. And yet, thoroughly satisfying, as is this idea of "turning Israel's captivity," and Jehovah's "returning to dwell;" it is nevertheless the one, which, in this Return as doing, Jehovah is represented every where in the prophet Zechariah's utterances: as when, with an immediate purpose, He says,—

Zech. i. 3. "I will turn to you:"—

Remnant's Return Pregnant with Production of Messiah. 199

And much more clearly afterwards, while warning all mankind, "all flesh," to expect some signally great event.

ii. 13. "Jehovah is" (as for instant work) "raised up out of his holy habitation."

and this with intent of visiting them anew with peace.

Zech. i. 16; ii. 10. "I am returned" to Jerusalem with mercies—(after the seventy years of indignation.) "Lo, I come, and I will dwell in the midst of thee."

And again, in another Allocution, the zeal for vindicating Zion excites Him to say:—

viii. 3. "I am returned to Zion, I will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth."

With what entire *alteration of mind*, from averse to gracious, is seen in these words afterwards,—

11. "But now I will not be to the residue of this people, as I was in the former days. As I thought to *punish* you, when your fathers provoked me to wrath; so again have I thought in these days to *do well* to Jerusalem, and to the cities of Judah."

The *instant character* of the approach is expressed in the words,—

ix. 8. "Now have I seen with my eyes."

as if beholding the needs of Zion with near inspection.

Out of this *immediate recognition* it is that He says,—

"To-day do I declare that I will render double to thee."

Hence it is said upon the arrival of this grand season,—

x. 3. "Jehovah of Hosts hath visited his flock the house of Judah."

These expressions in Zechariah about Jehovah's returning mercy, which is the leading idea throughout, being as they are applied by him to the people's Return from Babylon, show forth that Return as being the occasion, in which God was now, after a long absence, beginning to make a signal visit to His own people, to dwell amongst them as their God for ever. Which evidently means no less than that there was now actually being fulfilled, *or beginning to be fulfilled*, all the restorational promises made to Israel by the former prophets.

SECTION III.—ILLUSTRATIONS FROM THE AFTER-CAPTIVITY
 PROPHET ZECHARIAH, OF THE REMNANT'S RETURN¹ BEING
 UNDERSTOOD AS THE REAL BEGINNING OF THE MESSIANIC ERA.

That all this Messianic purport is involved in the people's Return, is an idea, which being thus made as it is, the dominant theme of these Allocutions of Zechariah, confronts one at once upon their very face.

In them also the prophet again shows the same restorational virtue of this Return, in his enlarging, as he does, upon its ensuing benefits : which are all described under these same restorational characteristics, which—that *it was to have*, had been so uniformly promised in the former prophet's predictions concerning Jerusalem and the cities' prosperity ; in which had been promised constantly increase of people in multitude ;—their peaceful enjoyment of their native land, with its pictures of agricultural prosperity ;—their governors and princes springing from themselves, instead of their being domineered over by strangers ;—the Church's dominion over all the world ;—Israel's filling the earth with fruit ;—the glory of Zion enlarging to the end of time ;—the adhesion of the heathen to it, verifying to the full the promise that Jehovah would yet—

Isa. xiv. 1. "have mercy on Jacob, and yet choose Israel to set them in their own land, that strangers should join themselves to them, and cleave to the house of Jacob."

All these Messianic felicities, which the former prophets only foresaw separated from their own time by a *chasm of seventy years' dark alienation from grace*, are now, upon the coming to pass of the Return, in corresponding terms announced, for the Return's *direct sequel*, by Zechariah, and others of the Return movement, in the series of Allocutions which they give.

(Of which further illustration is given in a detailed review of the particulars of their return, stated by the Return Prophet Zechariah in his various Allocutions).

[1. Of these, the first of those in Zechariah, uttered upon occasion of the people's return "in the eighth month of the second year of Darius," gives amongst the Return's general restorational features that of the *Divine relenting* towards Jerusalem, in contrast to the temper in which their fathers had been regarded by Jehovah.

Zech. i. 2. "Jehovah was sore displeased with your fathers."

But now, instead of sore displeasure, Zechariah is bid to speak in this conciliatory fashion :—

Zech. i. 3. "Therefore say thou to them, Thus saith Jehovah of Hosts, Turn ye to me, saith Jehovah of Hosts, and I will turn to you, saith Jehovah of Hosts," (i.e. with an instant good will).

This grace, which Jehovah shows, is confidently expected to meet on the other hand from the people a suitable return, quite in favourable contrast with the obstinate conduct that their fathers had exhibited.

4. "Be ye not, as your fathers, to whom the former prophets cried, saying, Thus saith Jehovah of Hosts, Turn ye now from your evil ways, and your evil doings. But they did not hear, nor hearken to me, saith Jehovah. Your fathers, where are they, and the prophets, do they live for ever?"

Their rebellion is thus only cited as a something which it was now trusted, was altogether a thing of the past, never to find any revival in the conduct of those whom the prophet now addressed—the object of Jehovah's gracious inclination.

Such is the burden of the first Allocation.

2. The second Allocation, with much more explicit declarations, announces the *approaching building of Jerusalem*, and prosperity also of the cities of Zion, to come to pass through Jehovah's returning in mercy to vindicate His people from the Gentile oppression.

(a.) Its being the *termination of the seventy years' captivity*, is implied in the fact, that the announcement is given as a satisfying answer to a complaint about the seventy years of indignation ; as is expressed in the Angel's language :—

12. "Then the angel of Jehovah answered and said, O Jehovah of Hosts, *how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these seventy years ?*"

In reply to this complaint we have afforded us an idea of the thoroughly earnest manner, in which the affair of Jerusalem's woe is being taken up by her Saviour against her persecutors the heathen.

13—15. "And Jehovah answered the angel that talked with me, with good and comfortable words. So the angel that communed with me said to me : Cry thou, saying, Thus saith Jehovah of Hosts ; I am jealous for Jerusalem and for Zion with great jealousy. And I am sore displeased with the heathen at ease ; for I was but a little displeased, and they helped forward the affliction."

(b.) Then follows, in fuller answer to their complaint, the pro-

mise of another happiness, which the previous prophets give as features of the Messianic era, a *speedy rebuilding of the Temple of Jerusalem*; with returning prosperity of Zion's cities.

"Therefore thus saith Jehovah of Hosts, I am returned to Jerusalem with mercies: *my house shall be built in it, saith Jehovah of Hosts, and a line shall be stretched forth upon Jerusalem.* Cry yet, saying, Thus saith Jehovah of Hosts; my cities through prosperity shall yet be spread abroad, and Jehovah shall comfort Zion, and shall yet choose Jerusalem."

And in confirmation of this purpose, there is given to the prophet assurance of a determined set to be made against the persecuting Gentiles, in the vision of the four carpenters.

Zech. i. 18. "Then lifted I up mine eyes, and saw and beheld four horns. And I said to the angel that talked with me, What are these? And he answered me, These are the horns that have scattered Judah, Israel, and Jerusalem. And Jehovah showed me four carpenters. Then said I, What come these to do? And he spoke, saying, These are the horns that have scattered Judah, so that no man lifted up his head: but these are come to fray them, to cast out the horns of the Gentiles, who lifted up their horn over the land of Judah to scatter it."

In this foreshown casting out of the Gentiles that had scattered Judah, the oppressive action of a foreign yoke was to be effectually cleared off to make way for the growth of Israel's liberty.

(c.) The same vision, pursuing farther the Return's fortunes, presents for its sequence another grand feature of the Messianic era, a view of the *God-inhabited city of Zion loyally submitted to by the nations of the world*, as the seat of God's universal Kingdom. This view, highly coloured in expressions of God's assumption of Judah and Jerusalem, is conveyed after a still fuller manner than before, in the declaration of God's instant purpose to establish Jerusalem again with its full population, through the virtue of His encompassing presence. This is intimated in the vision by another portraiture of a man with a measuring-line:—

ii. 1. "I lifted up my eyes again, and looked, and behold a man with a measuring-line in his hand. Then said I, Whither goest thou? And he said to me, To measure Jerusalem, to see what is its breadth, and what is its length. And behold, the angel that talked with me went forth, and another angel went out to meet him, and said to him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith Jehovah, will be to her a wall of fire round about, and will be the glory in the midst of her."

To be "inhabited as towns without walls, for multitude," is only the effect of what had been promised before, that cities should through prosperity be spread abroad; and His being "a wall of fire round about" and "glory in the midst of her" is but

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a figure of the mode of realizing His purpose that He would "yet comfort Zion, and yet choose Jerusalem."

(d.) This promise being made, the Divine prophecy introduces the view of Zion's *drawing to herself the nations*, together with an assurance of God's lasting affection for Zion, which was such as should now enable her to disregard Babylon.

Zech. ii. 6—9. "Ho, ho, come forth, and flee from the land of the north, saith Jehovah, for I have spread you abroad as the four winds of the heaven, saith Jehovah. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith Jehovah of Hosts: After the glory hath he sent me to the nations that spoiled you: for he that toucheth you, toucheth the apple of his eye. For behold I will shake my hand upon them, and they shall be a spoil to their servants: and ye shall know that Jehovah of Hosts hath sent me."

In the strength of this ever-watching love was to come to pass *Zion's dominion over the heathen*, through the indwelling of her God:—

10. "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith Jehovah. And many nations shall be joined to Jehovah in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that Jehovah of Hosts hath sent me to thee. And Jehovah shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again."

And how grand a work was being begun in the re-choosing of Jerusalem and inheriting of Judah, is intimated in its being *a solemn awakening of the Divine purpose*, fit to be regarded in hushed silence by all the earth:—

13. "Be silent, O all flesh, before me; for he is raised up out of his holy habitation."

Most emphatically belonging to the reign of the Messiah, is the Church's conquest of its unbelieving enemies. Yet this is what is given as the sequel of the Return from Babylon in the Allocation.

(e.) How directly this Return from Babylon is connected with *the whole onward course of Christ's Redemption*, is signified also in the next stage of this vision; where we have shown to us the passing away of the earth's iniquity, which the advent of "the Branch," or Messiah, was to bring about actually; all being virtually done in the purified priesthood of the Return, as signified by the change of raiment, and the mitre vouchsafed for Joshua the High Priest:—

iii. 1. "And he showed me Joshua the high priest standing before the angel of Jehovah, and Satan standing at his right hand to resist him. And Jehovah said to Satan, Jehovah rebuke thee, O Satan; even Jehovah who

hath chosen Jerusalem rebuke thee: is not this a brand plucked out from the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake to those that stood before him, saying, Take away the filthy garments from him. And to him he said, Behold, I have caused thy iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments."

That this purification of the high priest of the Return from iniquity bespeaks the Return as *being virtually the doing away with the world's iniquity* through the Messiah, is expounded in what follows; when it is declared, by way of explanation of this figure, how the iniquity's passing away should come to pass through Jehovah's servant "The Branch" being brought forth:—

Zech. iii. 6—9. "And the angel of Jehovah protested to Joshua, saying, Thus saith Jehovah of Hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk amongst these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men to be wondered at: for behold, I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith Jehovah of Hosts, and I will remove the iniquity of the land in one day."

Here then Joshua and his fellows' elevation in grace means "The Branch" being brought forth, by which the iniquity of the land was to be done away. Which thus is all identified in design with the movement which the Israelite Remnant's Return under Zerubbabel was so signally forwarding.

This close connexion, which in the mind of the Prophet the Messiah's atoning work had with the Return from Babylon, is again shown, as so often elsewhere, in the manner of speaking of *the Messiah's reign under terms taken from the Return*, as in the following sentence:—

10. "In that day, saith Jehovah of Hosts, shall ye call every man his neighbour under the vine and under the fig-tree."

In these words, the universal idea of the Messiah's regenerated world is represented under that of dwelling each man beneath his vine and fig-tree—local images of peaceful life proper to the state of things ensuing from the people's return to their own land.

(f.) The next stage of the same vision, pursuing still the prospect that the people's Return opened, presents in a glimpse-like manner the Messianic reference of the second Temple-building, which that Return had for one of its chief objects.

This is exhibited in the angel's language to the Seer, in explaining the meaning of the new vision of the "golden candlestick," with its "seven lamps," "seven pipes," and "two olive-trees;" concerning which, there is given this exposition by the angel in answer to the Seer's question; in which, says he,—

Zech. iv. 4—6. "I spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said to me,"—in exposition of the vision's meaning,—"*This is the word of Jehovah to Zerubbabel saying, Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts.*"

Then referring to the worldly powers opposing the destiny of God's Israel,—

7. "What art thou, O great mountain? before Zerubbabel, thou shalt become a plain."

Then referring to the corner-stone of Zerubbabel's temple,—

"And he shall bring forth the headstone with shoutings—Grace, grace to it."

In further declaration of the destiny of Zerubbabel's present work in the Temple-building, it is added:—

8—10. "Moreover the word of Jehovah, came to me saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of Hosts has sent me to you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of Jehovah, which run to and fro through the whole earth."

In this exposition of the vision, as representing Zerubbabel's concern with the Temple; the foundation of the said Temple is spoken of many times in terms *proper only to the Messiah's Kingdom*.

i. There is mention made of the "*headstone*," or "*corner-stone*;" which is itself one of the well-known titles of the Messiah.

ii. This stone has attributed to it the power of *levelling the mountain of worldly power*: which is the very feature that Daniel, in his vision of "the stone cut out of the mountain without hands" that "*filled the whole earth*," presents as the imperial character of the Messiah's Kingdom.

iii. It is prayed to be *blessed by grace* in an especial manner; which in an especial degree is only to be found in the Messiah.

iv. Agreeably to this, the work of laying it is the *signal work of the Spirit of God*.

v. The grand mark of its future destiny is distinctly enough hinted at in its present season being "*the day of small things*," not to be despised.

All these features, of its Spirit-derived strength,—its fulness of grace,—its world-levelling destiny,—its increase from small things to grand,—are all so many traits in the character of the Messiah's everlasting Kingdom: which thus shows its own beginnings very well marked in Zerubbabel's Temple-founding operation, as interpreted in the vision of the candlestick, which the Return from Babylonian captivity induced.

(g.) The next-but-one following stage of the vision series,—in which occurs the vision of the "four chariots," with their four differently-coloured sorts of "horses,"—exhibits for another passage in the wake of the Return, "the coming of the Branch," as one who *should be a priest building the true Temple*, and ruling the Church of God. This is foreshown under the ceremony of crowning Joshua the high priest.

Zech. vi. 9. "And the word of Jehovah came to me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, who are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak to him, saying, Thus speaketh Jehovah of Hosts, saying, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of Jehovah. Even he shall build the Temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the Temple of Jehovah. And they that are far off shall come and build in the Temple of Jehovah, and ye shall know that Jehovah of Hosts has sent me to you."

In this promised Temple-building by "the Branch" being so solemnly exhibited for the consolation of the Returned Remnant of the captivity, that Remnant is shown to be the one, *in whose behalf the promised object has its being*. And this object is the coming of "the Branch:" Who is thus assigned as *their outgrowth*. In those afar off coming to build in the Temple of Jehovah, is intimated the heathen, who, by being converted, should add to the dimensions of Christ's Temple, the Church.

Thus, both the beginning of the Church in Christ, and its increase by the Gentiles, are represented as an outgrowth from the Return movement. The Return of the Remnant from Babylon, is thus evidently the realization, *in root at least*, of all that could be comprehended in the idea of the farthest extension of the Kingdom of God, according to the last revelation by the word of Jehovah, that came to the seer Zechariah, on the twenty-fourth of Sebat, in the second year of Darius.

3. The next Allocution is that, which was made "in the fourth year of Darius, in the fourth day of Chisleu." In the course of this, we have presented to our view, as the fruit of the Return, an event, in which there occurs, followed by the general concourse of all nations for salvation to the Messianic Offspring of Judah's race; *the breaking forth of Judah and Israel's prosperity.* This future prosperity is introduced in the recital, in way of contrast with former affliction, as something quite passed away, of the evil consequences, that their fathers had found for their evil ways.

Zech. vii. 8. "And the word of Jehovah came to Zechariah, saying, Thus saith Jehovah of Hosts" (i. e. to your fathers), "saying, Execute true judgment, and show mercy and compassions every man to his brother: and oppress not the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which Jehovah of Hosts had sent in his spirit by the former prophets: therefore came a great wrath from Jehovah of Hosts. Therefore it is come to pass, that, as he cried, and they would not hear; so they cried, and I would not hear, saith Jehovah of Hosts. But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate."

These words recall the fact of their fathers refusing to hear—their impenitence, their hardness of heart, and defiance of the spirit and words of Jehovah: and, along with that, on the part of God, His unwillingness to hear them, and His consequent scattering them among the heathen, and the desolation of their land. All these things are referred to only as to things past.

In direct contrast, however, with this foregone chastisement of their fathers for rebellion, is God's *now* intended treatment of *their descendants*, His people the Remnant, who are to receive overflowing prosperity in both houses, by virtue of the Divine benediction: which, with unrestrained good will, He is about to shed upon Jerusalem, from that indwelling presence amongst them, which His zeal for them had determined upon.

viii. 1. "Again the word of Jehovah of Hosts came to me, saying, Thus saith Jehovah of Hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith Jehovah, *I am returned to Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of Jehovah of Hosts the holy mountain.*"

Here, even in the space of one sentence, God's Return to Jerusalem as implied in this bringing back the captivity of the Remnant from Babylon, reaches forth in one span to the last effect

of the regenerating work in His holy Kingdom ; in which Jerusalem shall be called "a city of truth;" and the mountain of Jehovah of Hosts "the holy mountain." Such it may be called at any time, at any season of its course, along the vast tract of time,—from its state as a city of the Jews,—through its state as a Church of labour,—on to its state as the Church glorified, when all evil has left the good perfect in its purity. And this is what is promised in the idea of holy mountain and city of truth.

And as an earnest of this coming to pass, there is to be, according to the settled purpose of God, even *immediately*,—i. e. in immediate prospect to the Remnant's descendants,—*a commencing reign of peaceful living for Jerusalem's inhabitants.*

Zech. viii. 4. "Thus saith Jehovah of Hosts ; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith Jehovah of Hosts ; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes ? saith Jehovah of Hosts."

Secular as it was in character, this gladness of *temporal prosperity* is to be brought about in a movement, the process of which reaches indefinitely *onward for ever*, to the consummated union of God and His people.

7. "Thus saith Jehovah of Hosts ; Behold I will save my people from the east country, and from the west country ; and I will bring them, and they shall dwell in the midst of Jerusalem : and *they shall be my people, and I will be their God, in truth and in justice.*"

For their encouragement in the belief of this purpose of prospering Israel, including both the houses of Israel and Judah, there is set forth the gladdening prospect, in the stead of that of distress, fresh agricultural prosperity, that should come to bless the Remnant of His people, now no longer an object of curse, at this time of laying the foundation of the Temple.

9. "Thus saith Jehovah of Hosts ; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, who were in the day that the foundation of the house of Jehovah of Hosts was laid, that the Temple might be built, For before these days there was no hire for man, nor any hire for beast ; neither was there any peace to him that went out or came in, because of the affliction : for I set all men every one against his neighbour."

But instead of this distressed condition, there was now to be showered upon them, the favoured Remnant, *prosperity in all their undertakings.*

12. "For the seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their

dew. *I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and you shall be a blessing: fear not, but let your hands be strong. For thus saith Jehovah of Hosts: as I thought to punish you, when your fathers provoked me to wrath, saith Jehovah of Hosts, and I repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not."*

Nearly seen, as is this promised prosperity which God "thought," i. e. *meant* to bring in these days to Judah and Jerusalem: it has, nevertheless, subjoined to it—as is observable in so many cases in the prophet's addresses—another promise, whose reach is far enough to cover the whole succeeding dispensation of Christ's Catholic dominion: in which the offspring of the Jew, which the Messiah Himself is, shall be resorted to by all the earth, as the abode of God's salvation.

Zech. viii. 20. "Thus saith Jehovah of Hosts: It shall yet be that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before Jehovah, and to seek Jehovah of Hosts; I will go also. Yea, many people and strong nations shall come to seek Jehovah of Hosts in Jerusalem, and to pray before Jehovah. Thus saith Jehovah of Hosts: in those days it shall be, that *ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*"

Here the many nations "preparing to seek Jehovah," and "many strong nations coming to seek Him in Jerusalem,"—the "ten men of all languages of the earth, laying hold of the skirt of him that is a Jew, because God was with him,"—what else is all this described concourse, but the conversion of the Gentiles to the saving faith of the Judæan Christ? Yet, far-reaching as is this prospect of a thronged Church, it comes on, nevertheless as *an immediate sequel to the homely view of a prosperous seed in the earth, and dew from heaven reserved for the Remnant of the Return.* That Return is therefore only the first step of a Divine movement in the earth, whose onward extent was bounded by no narrower a limit than that of the Christian Church itself.

Such is the view of the Return's ensuings in the Divine communication made to the Prophet in the fourth year of Darius, in the fourth day of the ninth month, according to chapters vii. and viii.

4. The succeeding chapters continue to present some more distant features of the Return, in the "burden of the word of Jehovah in the land of Hadrach."

Here, amidst much that is otherwise obscure, there are yet

portrayed as the direct sequel of this Return, several features, which are very clearly, and on all hands confessedly, *those of the Messiah's advent*. This comes in the course of a passage ; which, darkly as it commences, has, however, amongst other things, intelligibly enough signified some signal manifestation of God's protecting favour to betide His people. Whatever be its exact character, one thing at least it has very pointedly denoted—that it is to happen *forthright from this term of the Return*.

"For now," says He, "have I seen with My eyes⁴:" as much as to say, "I have looked upon the wants of My people with immediate eyesight, and they are to Me a matter of concern." And the favour, which this care leads Him to grant them, is the Messiah's advent : which has its very speaking signs gleaming in the manner of His prophesied appearance ; while coming to comfort Zion in the garb of peace, riding on an ass, and a colt the foal of an ass.

Zech. ix. 9. "Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass."

To show how this advent of the Messiah was in the interest of Ephraim as well as of Judah, this visitation of the Messiah for Zion's comfort, is somehow, at least, *very certainly* connected with the purification of Ephraim and Judah from their heathen-like confidence in *earthly weapons of warfare*, the "chariot and horse."

10. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off."

This was to inaugurate a reign of peace that should extend universally *over all the world*.

"He shall speak peace to the heathen, and his dominion shall be from sea to sea, and from the river even to the ends of the earth."

The vision goes on to present this peaceful consummation as something to happen forthwith from the Return ;—

12. "Turn you to the stronghold, ye prisoners of hope : even to-day do I declare that I will render double to thee."

if that at least is the true *translation*, and not rather,—“I am returned a second time to thee.” However that may be,—the promised good to be performed is one, that should take place *now* ; and seeing that it was to take actuality *only in the Messiah's coming to the earth* ; the now taking place, which it was to have in the Return, must be a *radical one*, i.e. *in root*. The present Return, therefore, will at all events be, radically, the era of the Messiah's coming.

⁴ Zech. ix. 8.

Remnant's Return in Zechariah—Messianic Era arrived. 211

This speedily-coming crisis, which the Messiah's advent was to bring on, was to depend upon *the joint service of Judah and Ephraim*: from whom emerging the Messiah is represented as *an Ephraimite arrow shot from Judah as from a bow*, against heathen Greece.

Zeoh. ix. 13. "When I have *bent Judah* for me, *filled the bow with Ephraim*, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."

Judah and Ephraim's victorious fortune under the presiding care of Jehovah is thus described:—

14. "And Jehovah shall be seen over them, and *his arrow* shall go forth as the lightning: and Jehovah God shall blow the trumpet, and shall go with whirlwinds of the South. Jehovah of Hosts shall defend them, and they shall devour, and subdue with sling stones; and they shall drink and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And Jehovah their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon his land."

As belonging to the movement, in which Jehovah of Hosts was visiting His flock the house of Judah, there is also another step,—in some respects obscurely, but in others clearly enough predicted,—*the recovery of the house of Judah and that of Joseph*, saved and strengthened *as if they had not been cast off*.

x. 5. "And they shall be as mighty men, who tread down their enemies in the mire of the streets in the battle. And I will strengthen *the house of Judah*, and I will save *the house of Joseph*, and I will bring them again to place them: and they shall be *as though I had not cast them off*: for I am Jehovah their God, and I will hear them."

Added to this is *the joy of Ephraim* and its increase after the increase of its former state:—

7. "They of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine."

Then follows *their conversion to a living faith*, with their children:—

"Yea, their children shall see it and be glad; their heart shall rejoice in Jehovah."

This was to take place in a recovery of the people out of Egypt and Assyria into the land of Lebanon and Gilead:—

8. "I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into

Emblems, as well as instruments of human warfare and confidence, as horses and horsemen always were,—they should be cast down :—

Zech. xii. 4, 5. "In that day I will smite every horse with astonishment, and every rider with madness : and I will open my eyes upon the house of Judah, and will smite every horse of the people with blindness;" while, with well-placed confidence in their divine fortress, "the governors of Judah," i. e. the authorities of God's Church, learning the worthlessness of war-horses and chariots, "should say in their heart," "The inhabitants of Jerusalem shall be my strength in Jehovah of Hosts, their God."

On the other hand, the Church's glory should be made to triumph, *its governor Christ be a consuming fire* :—

6. "a hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about on the right hand and on the left : and Jerusalem shall be inhabited again in her own place in Jerusalem."

In this ascendancy of the Church over the world-power, the adherents of the holy cause will enjoy *a marvellous accession of power* :—

8. "In that day shall Jehovah defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of Jehovah before them."

This revolution in favour of God's Church against the world, shall have as one of its signs the conversion of repentant Jerusalem towards its crucified Saviour :—

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications : and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

xiii. 1. "In that day," also, there shall be *an atoning power for sin*; "there shall be a fountain opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness."

Idolatry shall be abandoned, for—

2. "It shall come to pass in that day, saith Jehovah of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirits to pass out of the land."

A searching persecution of the Shepherd and flock is described also in these words :—

7. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of Hosts : smite the shepherd, and the sheep shall be scattered : and I will turn my hand upon the little ones."

In this persecution there will be *a saving of a third part* after a destruction of two parts :—

Zech. xiii. 8. "And it shall be, that in all the land, saith Jehovah, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: and they shall call on my name, and I will hear them: I will say, It is my people, and they shall say, Jehovah my God."

The Apocalyptic period opens wider still at the coming of Jerusalem's day; in which is revealed *a severe attack upon the Church* under the name of "Jerusalem," by the nations.

xiv. 1. "Behold the day of Jehovah cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

Here follows *the appearance of Christ the Judge* :—

4. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east, and towards the west, and there shall be a great valley; and half of the mountain shall remove towards the north, and half of it towards the south."

Again, "it shall come to pass in that day that *the light shall not be clear nor dark*; but it shall be one day, which shall be known to Jehovah, *not day, nor night*."

Gathered together in a manner, which does not offer to us any clue for sorting or arranging, are divers other signs of *a world revolution, or God's universal reign*."

9. "Jehovah shall be King over all the earth: in that day shall there be one Lord, and his name one."

Amongst these is The plague of men :—

"Wherewith Jehovah will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

Then the plague also of the cattle :—

15. "And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

With this are coupled judgments against those, who *do not observe the Church's ordinances*.

16—18. "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King Jehovah of Hosts, and to keep the feast of taber-

nacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Jehovah of Hosts, even upon them *shall be no rain*. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith Jehovah will smite the heathen that come not up to keep the feast of tabernacles."

The thoroughness of the *state of dedication*, which all those who serve Jehovah shall enjoy, is expressed in the words,—

Zech. xiv. 20, 21. "In that day shall there be upon the bells of the horses, HOLINESS TO JEHOVAH; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto Jehovah of Hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of Jehovah of Hosts."

This dedication of all things to Jehovah is last in that great series of Apocalyptic features, which come in the train of the Return of the chosen people from Babylon to Jerusalem, according to the description which the prophet Zechariah's Allocutions present.]

Amongst those features, which the Prophet gives of all-important events, may be summarily noticed some few of the more notable—all described as about to come "in that day" with the Return. In which period it is to be observed, that the *only sorts of mankind* presented to our view, are two:—that of the *people of God*, and that of the *unbelieving world*. Concerning these two, then, the facts noted for us comprise amongst others, the increasing power given to the people of God;—the conversion of many;—the opening of the saving power of Christ's merits;—the sifting persecution of God's people;—the coming of Christ as judge;—the astronomical crisis affecting the duration of the quality of daylight;—God's universal dominion;—the awful extermination of all those who are opposed to the Church;—the vengeance taken upon all who neglect the Church's ordinances, with the consummate sanctity at last of all the Church in its persons and things, unmixed with the heathen element. All these events, with their endless procession of *Apocalyptic consequences*, are described as coming immediately—or at least without any interval of time assigned—in the *train of the chosen people's Return from Babylon to Judæa* under Zerubbabel, in terms, which it is important to remark, *however far distant* the features described, are really taken from the

circumstance of the Church's career *existing at the time of the Return* itself.

Thus the Church itself, even as far on as the end of the world, is always alluded to under the names of Jerusalem and Zion—Judah and Israel—and house of Joseph. The unbelieving world is always “the heathen” as then understood; the unconverted Gentile is still the “Canaanite;”—the people of God itself is “Jerusalem,” their worship of God in spirit and in truth is the going up “to keep the feast of tabernacles”—all the consolation of Zion, to the end of time, is such as to be viewed unseparated from the prophecy of “the second year of Darius.” Nor is the same date of second year dissundered even from the season of Jehovah's being a wall of fire to His people—His dwelling in the midst of them—the taking away of the earth's iniquity by the coming of “the Branch,”—Which in a time near enough to the Return, to be beheld by Joshua the then Highpriest, was to grow out of His place and build the Temple,—the universal saving power of Christ, as a fountain opened to the house of David and the inhabitants of Jerusalem. The universal war between faith and unbelief is located as a siege of Jerusalem, which is still the name for His head quarters of the Catholic Church; and the place of Christ's coming is described as the Mount of Olives.

In these the Church Catholic appears as physically the continuation of the then existing Church of Hebrew Israel under the Return.

When, then, *the whole substance* of the universal Church, including both its present and its later career, is couched under terms taken from the *then present* circumstances of the Church of Jerusalem, its Judah, and Israel, and Zion; it is plainly enough to be gathered that the future Church of Christ was nothing else than the continuation *in physical being* of the Church of Jerusalem then existing at the Return;—that the *universal world-power* opposed to it is the ordinary continuation of the *then Babylon*;—that the contest between the persecuting enemy *the world* and *the Church*, which is to end in the Church's triumph, and the universal acknowledgment of God's name, is the only *legitimate continuation* of the ceaseless antagonism, which, taking in *Cyrus's reign* a favourable change for the Church *against Babylon*, formed

the matter of Zechariah's encouraging word in the Allocutions which we have been reviewing.

Now how completely realizing, these Allocutions present to us the Return's ensuings to be, of the previous prophets' foreshowings, may be seen from a summary of the chief points they give concerning it. Abridged from the various addresses where they lie dispersed, they come to something like this:—

That Israel's Return home to their own land was pregnant with a train of grand consequences for Israel, which notably were these:—Israel obtained thereby an effectual deliverance from whatever evil Babylon's dominion over them involved. This departing homewards brought to its termination that seventy years' captivity, whose ceasing was to be the commencement of a signally merciful change in their favour. Henceforth, then, only as a past, or bygone thing it is, that reference is ever made to that former impenitence of theirs, which had brought upon them God's displeasure, punishing them with desolation on country and people. All this is looked upon now as something past. For God Himself, whose claims of justice the punishment of captivity already inflicted upon them had now satisfied, beholding their iniquity as thoroughly purged away, through the extermination of their evil generation, turned toward them a merciful regard. Desiring therefore to take them to a closer union with Himself, He would now adopt them for His own, to dwell amongst them in Jerusalem as their God. Their Temple should be rebuilt through the agency of those prophets, whom He was employing as His ministers to the people. Along with this there should arise the season of a new spring of prosperity to the nation. The fear of enemies being removed, their capital, Jerusalem, should be inhabited by a prosperous people. Like it, too, the cities of Judah also should rejoice in the same re-awakening happiness. The people should be governed, no longer by aliens, but by those of their own stock; foremost amongst whom appears the Branch, in whose production both their houses, that of Judah and that of Ephraim, were to be instrumental. His headship should give them a supremacy above all nations: who should be glad of becoming allied to or incorporated in their Empire, under the name of their

Prince, the Branch. All this destined glory, the effect of God's predilection, wrought for them by the Branch, should be in favour of both houses of Judah and Ephraim; whose being, in the narrower sense, as that of two Hebrew tribes, melts away *transmuted* into the grander substance of the Catholic Church; and its head quarters, Zion, into the seat of the Christian Empire. This everlasting Christian empire itself is the genuine continuation of the state, that belonged at this season to the ancient literal Judah and Ephraim under Zerubbabel.

Starting then, in Zechariah's description, from this new Catholic stage of life under the *still enduring names of Judah and Israel*, the Church, *which Israel and Judah now are changed into*, being the Kingdom of God, becomes, under the leadership of the Prince, the Messiah, the vessel of God's dominion over all the earth,—the pivot of the world's future destiny, and of its main revolutions,—the stake, as well as the place, of its fierce contentions. It is the perennial source whence flow the waters of justification. In it is the seat of final judgment, whence are dealt out the blasting stroke of flight to God's enemies, and the spirit of victory to His people. Hence issue in judgment the plagues of men and cattle. This is the body, whose head quarters, under the name of Jerusalem, is the capital of God's universal Empire, the record-place of His name, and the resort of His worshippers, where all the people that inhabit are hallowed. Such, in its several bearings, is the doctrine, which the prophet Zechariah's copious declarations about it yield to our hand, concerning the events under Israel's season of restoration, as commenced in their Return, through Cyrus, from Babylon to Jerusalem.

SECTION IV.—ENTIRE AGREEMENT OF THE FORE-CAPTIVITY AND AFTER-CAPTIVITY PROPHETS IN TREATING THE RETURN AS SIGNALIZING THE COMMENCEMENT OF THE MESSIANIC ERA.

The bearings of which, as announced by its presiding prophet Zechariah,

Now, how completely this description of the Return, which the *after-captivity prophets*, Zechariah and Haggai, present of future Israelitish

felicity, *matches the pattern* of all the glorious restorational features, that ever *the former prophets*, Isaiah, Jeremiah, and Ezekiel, *had set before the hope of the faithful*, as constituting the Messianic era,—we may see by comparing with it and with its original pronouncements, the features, which those former prophets themselves had before dwelt upon as the ones, which the future felicity of Israel should have as characteristics.

are no other than the very same, that had been dwelt upon before by the earlier prophets, as making up the Messianic reign: —as to

Of these characteristics of the Restorational felicity, in which their descriptions may be compared with the after-captivity descriptions, is that of—

(a.) the *persons for whom* it was reserved, i. e. the “*Remnant*,” “of Judah and Israel.” Thus on the after-captivity side of the description, they are spoken of as “The Remnant of this people,” in whose “eyes” the now accomplished Return was “marvellous,” “The *residue* of this people Judah and Israel,” to whom now He was to be more gracious than “in the *former days*.” Again, “the *Remnant of this people*” it is, who are henceforth to “possess all these things.” Now these phrases are exactly matched on the side of the fore-captivity prophets in their prospective mention of the Remnant, in places which we have seen before quoted, where the *Remnant* has been specially spoken of. These are so numerous, as will only bear mere passing allusion. Thus, in Isaiah, it is “the *Remnant of Israel*,” and such as are *escaped of the house of Jacob*, to whom it is promised that they—

the persons interested in it, who are the Remnant of Israel, Judah and Ephraim, or house of Joseph;

Is. x. 20, 21. “shall no more stay upon him that smote them, but shall stay upon Jehovah, the Holy One of Israel, in truth;”—“the *Remnant shall return*, even the Remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, a *Remnant* of them shall return; the consumption decreed shall overflow with righteousness. For Jehovah God shall make a consumption even determined in the midst of the land.”

It is the Remnant who, according to the fore-captivity prophets, are “to be recovered,” to be “brought”—“the outcasts” to be “assembled,” “the Remnant,” for whom there is to be “a highway.” And so, as we have shown in the proper

* Zech. viii. 6, 11, 12.

* Zech. xi.

place, all through the writings of the Prophets, no other ones are named as the decreed inheritors of the Blessing of Restorational felicity promised to come to Israel; but only a body of people, who are always called "the Remnant," or some such name equivalent.

This Remnant on one hand as now *inheriting*, and on the other hand as *hereafter to inherit*, forms one point of correspondence in the restorational features as described in the two classes of Prophets—those *before* the captivity, and those *after* it.

The time of its inauguration, which is that of the Return;

(b.) Another particular, most decisive,—of those which the Remnant's Restorational felicity presents, as corresponding in both the two descriptions, is *that its coming was to be at their Return from the seventy years' captivity.*

This is found in both descriptions, under the duly marked difference of time, in the one as *future*, and in the other as *already going on*. Thus, in the Return prophets, the returning favour of God is described as now being actually shown:—

Zech. i. 16. "I am returned to Jerusalem,"—"I am returned to Zion."

Yet this favourable change of God's regard to the Remnant, which was now being manifested in changing their captivity in a foreign land, into freedom in their own, is what the former prophets had spoken of as a signal part of the restoration of Israel, *to come to pass* in a future return of the people after seventy years. This shows itself in such language as, "I will bring again the captivity,"—"I will cause their captivity to return⁷," &c., and with it all the blessings of restoration, &c. "The Remnant of his brethren *shall* return," and so forth throughout; showing clearly that the Return now made from the seventy years' captivity, was the earnest realization of that grand restoration of Israel to its hope, which the fore-captivity prophets had dwelt upon with such affection in their descriptions.

the dominating presence in it of "the Branch;"

(c.) The next common feature in the Restorational happiness, which both sides assign with change of time to the returned Remnant after the seventy years, is

⁷ Jer. xiii. 26.

its central force, i.e. the *dominating presence* of "*the BRANCH*" coming to reign as King. This is seen in Zechariah's Allocation³: where, in the address made to Joshua and the Priesthood, all the root of this Remnant's glorious felicity is seated in Him, as the *Remnant's progeny*:—

"I will bring forth my servant the Branch. For the seed shall be prosperous, the vine shall give her fruit, and the heavens shall give their dew; and I will cause the *Remnant* of this people to possess all these things."

So again to the Priesthood:—

Zech. vi. 13. "Behold the man whose name is the Branch: he *shall grow up out of his place*."

This same one is described also in a royal capacity as sitting and ruling upon his throne, and as a priest upon his throne. In corresponding manner, what is here set straight-way before the present vision of the returned Priesthood, had entered into the description of the fore-captivity prophets, in more distant prospect, as when it was said:—

Jer. xxiii. 5—8. "I will raise up to David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our Righteousness. Therefore, behold, the days come, saith Jehovah, that they shall *no more say*, Jehovah liveth who brought up the children of Israel, *out of the land of Egypt*; but Jehovah liveth, who brought up, and who led the seed of the house of Israel, *out of the north country*, and from all the countries whither I had driven them; and they shall dwell in their own land."

xxxiii. 14—17. "Behold, the days come, saith Jehovah, that I will perform that good thing which I have promised to the house of Israel and to the house of Judah. In those days, and at that time, will I cause the *Branch of righteousness to grow up to David*; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith He shall be called, Jehovah our Righteousness. For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel."

This is the same Branch, concerning whom Isaiah says:—

Is. xi. 1, 2. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of Jehovah shall rest upon him."

iv. 2. "In that day shall the Branch of Jehovah be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

³ Ch. iii.

He is the one, who

"shall have upon his shoulder the key of the house of David: he shall open and none shall shut: he shall shut and none shall open. Upon him shall they hang all the glory of his Father's house."

His work of
purifying "the
iniquity of the
land in one day;"

(d.) The same Branch, whose speedy coming at the Return was in the interest of both sides of the House of Israel, Judæan and Ephraimite, is described as having for one of His offices, in prospect of being soon exercised, the *purifying of "the iniquity of the land in one day."*

He it is, through whom

"in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

The same property of *cleansing iniquity*, which the Return prophet gives as something now *straight in view*, had been given before by the prophets, when beholding Him across the dividing chasm of the seventy years' captivity, that

"he shall thoroughly purge away the dross of the people."

He is Himself the fountain of the people's justification.

"He hath laid on him the iniquity of us all." "He was bruised for our iniquity."

He is the one, with whom

"righteousness is the girdle of his reins, and who shall execute judgment;"

through whom, and in virtue of whose Covenant,

"iniquity shall be forgiven, and no more remembered."

Jer. l. 20. "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve:"—that is, the Remnant.

Its being the sea-
son of the expul-
sion of the Gen-
tiles from Israel;

(e.) The next remarkably agreeing feature which the fore-captivity and the after-captivity prophets present as a constituent in the Return of the Remnant, is that of its being the season for the *expulsion of the oppressing Gentiles from Israel*. This, as something to be now quickly fulfilled, is given in Zechariah's vision⁹: which presents us with the truth under the idea of "four carpenters" casting out the horns of the Gentiles. This is to the same effect as that of Micah, saying,—

v. 15. "I will execute in anger and in fury vengeance upon the heathen:"

⁹ Zech. i. 18.

And again :—

Ps. cxlix. 7—9. "To execute vengeance upon the heathen, and punishments upon the people." "To bind their kings with chains, and their nobles with fetters of iron."

And indeed, throughout the latter part of Isaiah, and in Jeremiah, no hope is more frequently put forward to cheer the prospect of future national freedom, than thinking how the divinely protected Israel shall have the satisfaction of rendering due treatment to the heathen in return for their former oppression.

(f.) Besides the expulsion of the heathen, ^{of the gathering of Israel from} another formerly-propheesied event, which is de-dispersion; scribed as happening now at the Return, is that of the still more positive good of *the gathering of Israel*.

This is expressed in Zechariah :—

viii. 7. "I will save my people from the east country and from the west country, and I will bring them."

13. "As you were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing."

This, which Zechariah gives as part of the *now ready* benefits for Israel, is exactly what Isaiah and the others had perpetually described from the distance, as a part of the Israelite restoration, that should hereafter come to pass :—

"He shall set his hand a second time to recover the Remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from the islands of the sea;"

And so forth throughout the extent of the Prophets before the return from captivity.

(g.) Another of those features, which having ^{of God's indwell-} been formerly predicted, are now described as ^{begin in the people;} coming to pass, is its being the favoured season in which *God should turn to dwell* with joy-shedding presence in *His people*; which He is now at the time of the Return come to do :—

ii. 10—12. "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith Jehovah, and many nations shall be joined to Jehovah in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that Jehovah of Hosts hath sent me to thee."

Zechar. viii. 3. "And Jehovah shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again. Thus saith Jehovah of Hosts."

Zech. viii. 8. "Thus saith Jehovah; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of Jehovah of Hosts, the holy mountain. They shall be my people, and I will be their God, in truth and in righteousness."

This Divine indwelling is exactly what Isaiah and Hosea had described before, as an object of the Messianic revelation. Its truth is couched in the word "Immanuel, God with us;" and is that, by virtue of which Jehovah is "the Holy One of Israel," and as Hosea says,—“They shall be my people, and I their God.”

(k.) With this new indwelling of Jehovah is of the building of the Temple; to begin also, at the Return, another notable action, *the building of the Temple*, and the rebuilding of Jerusalem itself. This building of the Temple is indeed the very work, that Haggai was expressly employed as the prophet for promoting. The same object is much insisted on in Zechariah:

vi. 13, &c. "He shall build the Temple." "And they that are afar off shall come and build the Temple of Jehovah."

i. 16. "Therefore thus saith Jehovah; I am returned to Jerusalem with mercies. My house shalt be built in it, saith Jehovah of Hosts, and a line shall be stretched forth upon Jerusalem."

This present building of city and Temple, which these Return prophets speak of as being the work of their own day, is what,—turning to the fore-captivity prophets,—Isaiah had described as a work in the future Restorational era; to be done, as it eventually was, by Cyrus—The "Shepherd," whose decree was the cause of it:—

"Even saying to Jerusalem, Thou shalt be built; and to the Temple, Thy foundation shall be laid."

(l.) With the rebuilding of the city is joined of a commencing prosperous era; also, in the Return prophets, the *beginning of a prosperous era*.

i. 17. "Cry yet, saying, Thus saith Jehovah of Hosts; My cities through prosperity shall yet be spread abroad, and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem."

In this prosperity, one of the features is a *plentiful people*:

ii. 4. "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein."

viii. 3, 5, 12. "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of

truth; and the mountain of Jehovah of hosts, the holy mountain." "And the streets of the city shall be full of boys and girls playing in the streets thereof." "For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things."

The prosperity which should accompany this reviving of Jerusalem and its Temple, enters very much at large in the fore-captivity prophets;—as when it is said:—

Hos. ii. 21. "And it shall come to pass in that day, I will hear, saith Jehovah, I will hear the heavens, and they shall hear the earth."

Jer. xxxi. 27. "Behold, the days come, saith Jehovah, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast."

Ez. xxxvi. 11. "And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am Jehovah."

(*k.*) The idea of the *adhesion* of the Gentiles, ^{of the Gentiles' adhesion to the true Israel.} which the older prophets, especially Isaiah, had been always dwelling upon so glowingly, is now announced as one of the things attending the present tide of Jehovah's new manifestation.

In Zechariah, it is given amongst other features in the form of "ten men taking hold of a Jew¹."

viii. 23. "Yea, many people and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to pray before Jehovah."

23. "Thus saith Jehovah of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Under the same imagery Isaiah had described before:—

iv. 1. "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach."

And the whole of his last twenty-seven chapters is so interwoven with glowing descriptions of the Church's becoming enriched with accessions from all the heathen world, that to quote them would be to transcribe almost their whole extent.

The season, which the same Return commences, is also described as *the Messiah's inaugurated reign of peace*, whose

¹ Ez. viii. 23.

speedy on-coming appears in Zechariah under the image of Zion's King, entering riding upon an ass,—the cutting off of the instruments of war,—the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow cut off, while "his dominion shall be from sea to sea, and from the river to the ends of the earth³."

So also the prophets before, from the distance of the seventy years' captivity, describe His universal empire of peace. The Messiah is One, who—

"shall not strive nor cry, nor his voice be heard in the streets."

Mic. v. 10. "And it shall come to pass in that day, saith Jehovah; that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots."

Ps. lxxii. 8. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

The grandest characteristic in this correspondence between what the old prophets say should be hereafter, and the Return prophets announce as coming on, is the splendid *conquering career of the Christian Jerusalem*; which, though a capital of Christ's peaceful kingdom, is at the same time the triumphant victor of all opposition, in the person of the Sacred Remnant consisting of its two portions Judah and Israel. This is given in Zechariah, as something continuous with the present Return. For, from the date of this Return, it should be, that when Jehovah had "filled the bow of Judah with Ephraim," they should be "the instrument of war in the hands of their God," to enter upon a world-subduing course: "they should be as mighty men." Jerusalem, including both houses of Joseph and Judah, should be "a cup of trembling," "a burdensome stone," "a hearth of fire," devouring on all sides; and the chief and highest placed fortress for service, in the execution of God's judgments.

This is no other than what was predicted by the former prophets, as the future destiny of the Remnant people of Zion.

Mic. v. 7, 8. "And the Remnant of Jacob shall be in the midst of many people, as a dew from Jehovah, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the Remnant of Jacob

³ Zech. i. 10.

Agreement of all Prophets in Return as Messianic Era. 227

shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

Mic. iv. 13. "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto Jehovah, and their substance unto Jehovah of the whole earth."

These instances, which indeed make up an outline of the whole description, that the Old Testament presents of the Messianic era, are sufficient to show how uniformly the day of the Remnant's Return from captivity, is represented as the *spring-time of verification for its Evangelic Prophecies*. And this justifies us in concluding that the Remnant's Return after the seventy years' captivity was, in a very high sense, the commencing of the Evangelic era, whose central point is the coming of the Branch; to which is to be joined whatever Christian glories have *yet to betide* the Messiah's Church, along its conquering passage in the world, until the end of time; when the whole world, physically changed, will become politically under the sceptre of the true David. All this, with whatever else can be conceived as glorious for God's Kingdom, is placed, in the Old Testament prophecies, in the wake of the Remnant's Return from Babylon to Jerusalem under Zerubbabel.

These salient features, which the Prophets of the Remnant's Return dwell upon as something that the Return was actually producing, being the *same*, as those features of Messianic glory, whose future forthcoming in the Remnant, the other more ancient prophets had in distant vision foreshown, only make plain that this glory of the first ones' promising, really gets its fulfilment in what the others describe as now coming to pass in the ensuings of that Return.

These characters of the Jews' Return, therefore, being the same as these, which the former Prophets had assigned for the Messiah's era, prove the Return from Babylon under Zerubbabel to be the *first fruits of the real fulfilling* of what had been always before regarded as the season of "THE BRANCH."

Accordingly, this Return of the Remnant was, as the first prophets had ever represented it would be, *pregnant with the hope of the coming Messiah*.

For the Messiah is the one, who in this later prophecy is called by the name of "the Branch," by whom iniquity

should be removed. Again, He is spoken of under the title of *Zion's King*. Now, that the Branch, who should be Zion's King, the Messiah, was to be the issue of the Returned Remnant, is declared sufficiently in the prophecy all along, where it says that Jehovah was about to "bring Him forth," in the interest of those who are represented by Joshua, the Remnant's high priest.

Zech. iii. 8, 9. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. And I will remove the iniquity of the land in one day."

This "Branch," which the Remnant's returning was to bring into prospect, has again His Messianic character more strongly portrayed, in the various offices here assigned Him; as that of restoring religion, which is spoken of under the term "building the Temple of Jehovah," and in the divinely bestowed dignity of Priest-King; as is conveyed under the terms "bearing the glory, and sitting upon the throne; and being a priest upon the throne."

vi. 12. "Thus speaketh Jehovah of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of Jehovah: even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of peace shall be between them both."

But to whom was the Priest-King to come? To those who were represented now by those "of the captivity of Heldai, of Tobijah, and of Jedaiah, who are come out of Babylon." These were the men of the Return, who, in having crowns set upon their heads, as a memorial in the Temple of Jehovah, were thus assured, that they and their continuators, should have a very princely interest in the Temple, in which others afar off should come and build.

SECTION V.—MORE EXPRESS NOTICE OF EPHRAIM'S FEMALE INTEREST IN THE MESSIAH, MANIFESTED AT THE RETURN FROM CAPTIVITY.

Whose coming from Ephraim as well as Judah in the after-capti- The Branch's coming to the Remnant of Ephraim as well as Judah is—exactly in con-

formity with the more ancient prophets—more distinctly given in the prophet of the Return. Thus under the aspect of Zion's King, in an apostrophe to the daughter of Zion :—

vity prophets—
exactly in con-
formity with the
more ancient
Prophets — is
more distinctly
given in the Re-
turn Prophet
Zechariah,

Zech. ix. 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

His peaceful mission is expressed in the cessation of the war preparations of horse and chariot.

"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off."

His universal dominion is expressed thus :—

"And his dominion shall be from sea to sea, and from the river to the ends of the earth."

His redeeming action is expressed in the words :—

11. "As for thee, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."

Here is the Messiah under the aspect of Gracious King—King of peace—Universal King—and, Minister of the redeeming Covenant, promised to come to the "flock of his people" who had just now come back from their captivity.

And, that His coming was to engage the houses of both Ephraim and Judah alike, is shown in the fact, that, to Ephraim and Judah both, belonged the instrumentality through which was to arise the Redeemer sent to comfort the "prisoners of hope."

(a.) in the common
interest, which
both houses,
Joseph as well as
Judah, have in
the King of
Zion's coming to
the daughter of
Zion;

"Turn ye to the stronghold, ye prisoners of hope: even to-day do I declare, that I will render double to thee."

The *joint instrumentality of both houses of Ephraim and Judah*, is figured under the action of a bow bent for an arrow :—

(b.) the joint in-
strumentality of
Judah and Eph-
raim as "the
Bow in sending
forth the Arrow."

13. "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man."

Greece is here, like Babylon before, and Pagan Rome afterwards, the representative of the worldly power; while Zion is

that of the Church. The sons of Zion's conquest of the sons of Greece, is the conquest, by the children of the Messiah's true faith, won over the adherents of worldly tyranny.

And yet this is to be a movement performed by some, who, in virtue of being the spiritual continuators of Ephraim and Judah, could therefore be called by their names, i. e. Judah and Ephraim.

(c.) The description of the Church's triumph, as that of Judah and the house of Joseph, showing that both the house of Ephraim and that of Judah have a part in the glory of bringing in the Messiah.

The same beneficial interest accruing both to Judah, and to Ephraim under the name also of "House of Joseph," enters into the description of the final triumph of the Church over the worldly power, thus:—

Zech. x. 5—7. "And they shall be as mighty men, who tread down their enemies in the mire of the streets, in the battle: and they shall fight, because Jehovah is with them, and the riders on horses shall be confounded. And I will *strengthen the house of Judah, and I will save the house of Joseph*, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am Jehovah their God, and will hear them. And *they of Ephraim* shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in Jehovah."

Here, under the titles of "Judah," "House of Joseph," and "Ephraim," the people of God, by virtue of their being the old people's present representatives, are the parties, in whom, and by whom, is to be wrought the triumph of the Messiah's people, over the Church's worldly enemies. And

Whose coming, according to the after-captivity Prophets, is thus shown to be the outcome of a movement in which *Ephraim* has, along with Judah, a co-ordinate part—

these, then, Israel in both its houses—Ephraim and Judah, are the human agents in bringing on the advent of the Messiah: whose arising in the nation—the principal event that the people's Return should bring after it, is thus shown to be, according to the mind of the after-captivity prophets, just what the fore-captivity prophets had uniformly described it should be, as the outcome of a movement, in which both houses of Jacob, Ephraim and Judah, were to

have a part. And that part a *productive* one: of which an additional illustration appears upon considering more attentively that passage, which has just been adduced, about Zion's King coming, riding on an ass.

and that part also a *productive* one, corresponding to that of the *female*, — necessarily so,—from the female being the only one open for Ephraim.

The event was to happen in connexion with a feature, described in these very remarkable words :—

"When I have bent Judah for me, filled the bow with Ephraim." . . .
After that, "his arrow shall go forth as lightning."

Here Judah is represented as a "bow bent;" which Ephraim fills as an arrow. And this arrow is also the Messiah "who shall go forth as lightning," the vindicator of Jehovah's glory. The Messiah the precious King, vindicating the Church against its unbelieving enemies, is thus in His coming the product of an operation, where Ephraim and Judah are as much concerned together as an arrow and bow are in the act of shooting; and the shot is the going forth of the conquering Messiah, whose coming into the returning Remnant of Israel is thus portrayed, as being the product of an agency, in which *the united power of both Judah and Ephraim* should be engaged.

But *what production* of the Messiah could there be conceived, that Judah and Ephraim should be the joint causes of, except that which we have been all along maintaining; in which, *while the Father's side was held by the name of Judah, Ephraim the fruitful one should*, according to its name and perpetual characteristic of fruit-bearing, be *His Maternal source?* which of course is no other than the idea, that the Blessed Virgin, the Mother of our Lord, was a daughter of the race of Ephraim. Thus then she, as the representative of Israel, bringing forth to God the Father,—whose paternity Joseph of Judah represents—a son Jesus, would afford the fulfilment of all the preceding prophecies, which had so uniformly represented the birth of the Messiah as the issue of a marriage, in which Israel and Jehovah should hold the correlative positions of wife and husband.

And this helps to make manifest the conclusion that our Lady's descent from the tribe of Ephraim, is the only one that can consist with the utterances of the Old Testament Scriptures.

And, as this cannot be, but by Ephraim *having the Mother's side* in the Incarnation,—the Blessed Virgin His Mother Mary, must necessarily be of the tribe of Ephraim.



PART III.

THE foregoing conclusion of the Motherlike destiny reserved for the Ephraimite line; as gathered also from the various significant incidents attending the Scripture History of it in its chief Personages:—

I.—RACHEL, THE MOTHER;—

II.—JOSEPH, SON OF ISRAEL;—

III.—EPHRAIM, THE RECIPIENT OF THE PRIMOGENITURE.

1871

INTRODUCTION

TO

THIRD PART OF TREATISE.

IN the foregoing Division of this Treatise, the Scriptural evidences for the Blessed Virgin's descent from the tribe of Ephraim have been presented after a generalized form, under the leading light of a comprehensive Scriptural doctrine ;—that of Ephraim's tribe being elected to provide the female functionary of the Incarnational Marriage of Jehovah with Israel. The entire sum of evidence for it is collected from grounds which—many of them—are not only tributaries *to the main current* of the one proof ; but are, when considered apart, of such special value to the idea of the Ephraimite Progenitorship in themselves, as to merit being brought out into prominent view *for their own sake*. Of this class will of course be any well marked examples in the Ephraimite line, of personages through whom that Progenitorship must have passed.

Amongst these the first will naturally be *its female root* : through whom the Ephraimite family had its partition of glory in the nation. This was Rachel ; whose motherly lot was cast, when the divided wifeship of the Patriarch Jacob reduced the share for each wife in the Mothership to only *a portion* of his future Israelite progeny. The portion which she had the honour of beginning, was that, which took its course by way of the tribes of Joseph and Benjamin. This branching off of the Patriarchal family, in her person, by which she is the female root of Ephraim, makes her as the first person, whose historical features require to be particularly studied.

The next one, will be those, whom her Messianic hopes took *for their channel*:—Joseph her firstborn son,—father of Ephraim and Manasseh ;—and then Ephraim, Joseph's younger son, who succeeded to the Primogeniture of all Israel.

Whatever special marks of a destination to the Mother's side in the Progenitorship of the promised Seed, these great personages of the Ephraimite line shall disclose, must of course be well worthy of study in this regard. And this is what will be now undertaken to be shown in this third part of the treatise.—This will be done,—not as before after the manner of a Scriptural *argument*,—but rather that of a *Scriptural commentary* taking for its line of treatment the order, in which the facts of the person's history are themselves narrated in Scripture: beginning with the first I have named,—Rachel the Mother of the Ephraimite line.

RACHEL AN ANCESTRESS OF THE BLESSED VIRGIN MARY.

CHAPTER SOLE.

HER EVIDENT PREDESTINATION IN SCRIPTURE TO THE MOTHER- SHIP OF THE SEED OF BLESSING.

SECTION I.—HER BEING SELECTED BY JACOB UNDER THAT VIEW.

PERHAPS the real consequence of Rachel's asserted Mothership of the promised Messianic Seed may at first sight escape a general reader. He might very unsuspectingly say—"Well, what of it?—What is the need of taking all this trouble of proving Rachel to be the chief elect wife for the production of the Seed of Blessing? Does any one think of denying it?" In answer to that supposed question I would reply:—"Whether any one would care to deny it, or not, would depend upon their being aware, or not, of the *real issues flowing* from such an admission. They might easily allow it, if they were not at the moment thinking, that such an admission must at once take from Judah—son of the other wife Leah—his tribal claim to the Blessed Virgin Mary. But if, on the other hand, they will persistently maintain, that the Blessed Virgin came from Judah; then all that they have left to them to do, is—to deny Messianic the honour claimed in our following article for Rachel—Ephraim's grandmother. For if she is once allowed to be the ancestress of the

Messiah; the whole question is given up into our hands;—the Blessed Virgin will *not be of Judah*. And in that case, it will no longer be of any value, to resist the conclusion we are driving at, of her being of the race of Ephraim, through whom Rachel's hopes were, if any where, to be realized. And as so decisive an import hinges upon Rachel's asserted mission;—I shall, therefore, proceed to show how the Scripture manifestations of her career mark her out to be,—in a way, contrasted with that of the other free wife Leah,—*an ancestress of our Lord's Mother, the Blessed Virgin Mary.*

That Rachel was one of the ancestors of our Lady the Blessed Virgin Mary.

Such, then, she must have been:—since, if she had not been admitted to this privilege, there could be no place open to her at all in the Messiah's generations; seeing that His parentage on the *male* side, occupied by St. Joseph, belonged through Judah, the royal tribe,—to Leah her sister,—the other wife of Jacob; so that if the *female* side also had been closed to her, there would be no means open for her as one of His progenitors.

Which was the only way, in which she could become a mother of the Messiah.

This predestination to the mothership of the Messiah is from her being selected by God, as the wife of Jacob, to be mother of the Seed promised to him.

A. Such as indeed there ought to be chosen for Jacob; as there had been for the former Patriarchs: on account of the dignity of the Patriarchal wife's position.

But that *she should be excluded* from any share in this blessedness, is an idea that *can hardly be held*; as being at variance with the intimations of the Divine destination concerning her, contained in her history. From which it is apparent, that she was chosen by God to the rank of a mother of Jacob's promised Seed. And chosen indeed there should be a woman for *him*, to be his partner in its parentage, as well as for the two former fathers of the Seed of Blessing; of whom each had had assigned to him for that honourable office, women specially called to it by grace; from the time of its first being promised to Abraham.

For him there had been selected as the mother of the Seed of Blessing, one of his own kindred—his first wife Sarah. And for Isaac the heir, to hold the mother's part, which Sarah left, there had been chosen by divine guidance, from the kindred of Abraham, an only wife Rebecca. So therefore for Jacob, now become through lapse from Esau, the inheritor of the Blessing of Abraham, and Isaac, it was likewise required, that there

should be one to fill the place of Sarah, and Rebecca, *as consort of the heir*,—to be *the progenitor with him of the same Seed of Blessing*, whether to be continued in one, or many.—And since this place of Mother to the Seed, was one of great grace and dignity; it was meet, that, like that of the preceding consorts of the heir, it should not be left to chance, or become vested in a family unfit for God's designs; but that it should be a matter of divine election.

He therefore, in whose hands was the dispensation of the whole Covenant, chose Rachel *for mother of Jacob's chief Son*, as being Jacob's true and most proper wife: which she was in consequence of her priority as such, in the intention of God: who, in order to make her legitimately such, brought about Jacob's espousal of her, through the direction of his parents Isaac and Rebecca.

For in their minds, there had been preserved through His inspiration, a religious horror of contracting alliances with the surrounding nations, who knew not His name; and a firm determination to take for their sons' wives—according to the family precedents,—women of their own kindred in Mesopotamia.—In consequence of this feeling it was, that when Esau, their eldest son, took to wife Judith and Bashemath, both women of the Hittites, "it was a grief and bitterness to Isaac and Rebecca." And after the passing away of the blessing from Esau to Jacob, security for their remaining son of promise from any such alliance, was taken by them, out of the same divinely-given sentiment. For disgusted at the marriages Esau had made, Rebecca expressed to Isaac a hope that, at least Jacob would not follow his example. "I am weary of my life," said she, "because of the daughters of Heth¹." If Jacob take a wife of "the daughters of Heth, as these of the daughters of the land, what to me is life?"

Perhaps stimulated by Rebecca's reasonable expostulation, Isaac himself, not the less bent upon the same policy of having Jacob safely allied with the approved family, forbidding him

B. That to supply this requirement the one chosen for him in view of the promised Seed was Rachel, as is shown from its being manifestly the divine purpose.

I. In Jacob's divinely directed espousal of her under that view.

(i.) For this purpose of espousing her,

(a.) which had been fixed for him, under divine suggestion by his parents,—

¹ Gen. xxvii. 46.

to intermarry with the daughters of Canaan, directs him to take for his wife, one of his mother's own kindred in Mesopotamia : whither he sends him forthwith. Thus :—

Gen. xxviii. "He called Jacob, and blessed him, saying, Take not a wife of the stock of Canaan, but go, and take a journey to Mesopotamia of Syria, to the house of Bethuel, thy mother's father; and take thee a wife thence of the daughters of Laban, thine uncle."

This charge which he seasons in the words—

3. "God Almighty bless thee,"

was accompanied with another blessing, which exhibits the *idea* under which it was given,—

3, 4. "and make thee to increase and multiply, that thou mayest be a multitude of people; and give the blessing of Abraham to thee, and to thy seed after thee, that thou mayest possess the land of thy sojournment, which God gave to Abraham."

In which words, it would seem, that this charge of choosing a wife was given to him as the *heir of Abraham's blessing*. And, as the heir of blessing had at least hitherto only one wife of blessing;—as Abraham, whose only wife of blessing was Sarah;—and Isaac, who had married only Rebecca;—this charge to seek a wife, given him as the heir of the blessing, would (as yet at least) respect only *one* wife.

Consequently the woman to be chosen, that he at present contemplated taking, was to be sought specially, not as a wife, but as *the* wife of the heir to the promise; and therefore *as the mother of the Seed of Blessing*.

Under this idea of the nature of his mission it was, that Jacob, in order to execute it, took his journey. Accordingly—

5. "when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria, to Laban, the son of Bethuel, brother to Rebecca his mother."

And in the same light,—that is, as connected with the reception of the Blessing, did Esau seem to regard it, who

6. "saw that his father had blessed Jacob and had sent him away into Mesopotamia of Syria, to marry a wife hence; and that after the blessing, he had charged him, saying, Thou shalt not take a wife of the daughters of Canaan,"

"and that Jacob, obeying his parents, was gone into Syria."

It was in his undertaking to perform this mission of finding a wife worthy of the heir of the Blessing, that—

(c.) attended by divine encouragement of him in the execution of it,—

10. "being departed from Beersheba, and having gone to Haran,"

God vouchsafed him a visitation, in which should be clearly, and markedly manifested His pleasure, and approbation of it, by making Himself known to him, in his sleep at night, while on his journey. For

11. "when he was come to a certain place, and would rest in it, after sunset; he took of the stones, that lay there, and putting under his head, slept in the same place. And he saw in his sleep, a ladder standing upon the earth; and the top thereof touching heaven; the angels also of God ascending and descending by it."

In this vision, God renews with him formally the same promises which He had made with his fathers:—

- i. discovering Himself under a name;—
- ii. promising him the same land;—
- iii. and the Seed breaking forth into the multitude of the Catholic Church;—
- iv. with the world-wide virtue of the Blessing, which was to spring from him.

13. "And behold Jehovah stood above, and said to him, I am Jehovah, the God of Abraham thy father, and the God of Isaac. The land wherein thou sleepest I will give to thee and to thy seed. And thy seed shall be as the dust of the earth; thou shalt spread abroad to the west, and to the east; and to the north and to the south, and in thee, and in thy seed, all the tribes of the earth shall be blessed."

Added to these blessings renewed to him, He then promises

- i. His presence;—
- ii. His abiding care of him;—
- iii. and effectual execution of his purpose.

15. "And I will be thy keeper whithersoever thou goest, and will bring thee back into this land; neither will I leave thee, till I shall have accomplished all that I have said."

A visitation shedding a special approbation upon the matter of his present mission. This revelation Jacob treats in a manner, showing his appreciation of it. For in testimony of its importance in his eyes, he sets up a pillar; and anointing

it, he changes the name of the place from Luz to Bethel, i. e. the house of God.

He also shows that his present purpose of *choosing the consort*, was the one, which he considers *God to have sanctioned*, by promising in return, if God shall grant him a prosperous issue to his present undertaking, eternal fidelity to God, who had thus encouraged him. For, after having set up this monument of the divine visitation, which had come to him on his journey: he

20. "vows a vow, saying, If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on, and I shall return prosperously to my father's house, then Jehovah shall be my God, and this stone which I have set up for a title shall be called the house of God; and of all things that thou shalt give to me, I will offer tithes to thee."

The *choice of a consort, then*, in his journey for which, he had been so graciously visited by God, is that, for which he now vows perpetual gratitude to him, *if prosperously succeeding*.

This seeking a matrimonial alliance in order for the mother of the promised Seed, so divinely commanded,—so signalized by the divine approbation, even in its very execution,—so encouraged,—so sanctioned and aided,—so seasoned by the most special expression of pleasure, by God,—the same divine guidance which set it on foot, made *to light upon no other than Laban's second daughter, Rachel*:—opportunistically introduced to his knowledge at the end of his way. For

xxix. i. "then Jacob went on his journey,"

And no sooner had he

"come to the land of the people of the East,"—

than the object of his journey was unexpectedly pointed out to him. For

2, 3. "he looked and behold a well in a field, and lo, there were three flocks of sheep lying by it, and out of that well they watered the flocks, and a great stone was upon the well's mouth. And thither were all the flocks gathered, and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in its place."

This he approaches with a view of finding the father of the family he was seeking.

4. "And Jacob said, My brethren whence be ye, and they said, of Haran are we."

Then he inquires of the shepherds, whether they knew Laban, the son of Nahor: to which they answered,—

6. "We know him; and he said to them, Is he well? And they said, he is well—and behold Rachel his daughter, cometh with the sheep."

And so it was,—

9. "For while he yet spake with them, Rachel came with her father's sheep, for she kept them."

This was Rachel the younger daughter,—Rachel "the beautiful and well favoured."

In the fact that the Scripture notes, that she was the younger daughter, there is an order of birth, which, it may be observed, is common to many persons, who, as *the elder in the intention of God*, had been promoted to positions seemingly due to those who were their elders in the natural generation; as Isaac was preferred to Ishmael; Jacob himself to Esau;—Ephraim to Manasseh;—our Lady Mary to Eve our first mother. And if such honourable elevation in the case of Patriarchal Mothership, should like to find in the female elected, *a kindredness with the preceding mothers in the point of bodily perfections*; the beauty that there was in Rachel, was a gift, that might well become the woman, who should fill the station after Sarah and Rebecca;—both so eminent for loveliness of form; an excellence of nature too, which would be in *her* no less than it had been in *them*, a suitable condition, should she be called to the Progenitorship of that Seed, which was to be a fountain of a fresh humanity to all the earth. And if so choice a destiny should want some faint prefiguration to be seen in her; there was in her name "Rachel," which signifies "Ewe sheep," a designation,—and in her duty of keeping her father's sheep an office, not without meaning in one, who should be, like the wives of Abraham and Isaac, the mother of the Lamb,—the mother of the flock of Israel.—And just as if such promising prestige were courting its own fulfilment, in an espousal by the Patriarch of her;—in the amiable grace of fullblown youth, she now stands presented to the eyes of Jacob, seeking as he was by God's direction, *an heiress to his father's consorts*, Sarah and Rebecca: the termina-

tion of his search after whom, in the person of Rachel, as being by a guidance equally divine, there was not wanting to Jacob, likely enough grounds for concluding, from the very conjunction itself.

For if Abraham's steward meeting Rebecca at the same well a hundred years before, justly recognized in it, the work of God's angel, "showing him the woman whom," he said, "the Lord hath appointed for my master's son;" only because she was found without the labour of inquiry: so when Jacob finds the purpose of his journey thus happily prospered, in this opportune encounter with Rachel, as by an awaiting posture of concurring fortune; no less was there presented to him, a reason for deeming, that she was the woman appointed for him by the Lord's own intention. And so indeed, did he seem, at least, to resolve within himself. For no sooner does he recognize her, than he seems to regard her at once as the one sent by God for his destined bride; as appears by his behaviour towards her, upon the first meeting. For

10. "it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother."

This courtesy passed, the view under which he regards her is made more evident. For he

"kissed Rachel, and lifted up his voice and wept."

The kiss was that of an elective love of Rachel, from Jacob, who had never loved woman before. And the "*weeping*" was not less than that flowing from his gratitude to Heaven for Rachel thus happily found. It was she, then, upon whom lighted the *first fruits* of his love; which she on her part did not refuse to accept, in the salutation that conveyed it. And though the source of Jacob's devout emotions accompanying it, may perhaps not have been understood by her; she in receiving it, was acting at least under the same disposing influence of God, which had suggested its offer. And how welcome he is to her, she does not herself conceal. For when

12. "Jacob told her he was her father's brother, and the son of Rebecca;"

conceiving immediately an overflowing joy at his coming, with a girlish glee,

"she ran and told her father."

Her attainment finds in its way, no obstacle on the part of her father, at his first meeting him. For

13. "when he heard that Jacob his sister's son had come he ran forth to meet him, and embraced him, and kissed him, and brought him into his house."

The affair seems even to have been broken to Laban at the very commencement. For (pursues the story),

"And he told Laban all these things."

To which a most propitious reception is given by her father; as appears in his answer:—

14. "And Laban said to him, Surely thou art my bone, and my flesh."

And while

"he abode with him for a month,"

in her father's house, she continued to be regarded with an increase of the same affection, that had begun upon their first meeting by the well; which quickly ripened into a settled choice; if this had not been decided at first; and she is to be his bride, as soon as ever a means lay in his power.

But as her lover had no money, wherewith to buy her from her father; she is purchased by him in a way, that happens to offer itself from Laban's own suggestion, during his stay. The month had passed. And Laban proposes to Jacob to give him wages for service.

(e.) With whom his espousal is validly made according to the due conditions of

15, 16. "Laban said to Jacob, Because thou art my brother, shalt thou therefore serve me without wages? Tell me what wages thou wilt have. Now he had two daughters, the name of the elder was Leah, and the younger was called Rachel. But Leah was tender eyed. Rachel was well favoured, and of a beautiful countenance. And Jacob loved Rachel and said, I will serve thee seven years for Rachel thy younger daughter."

The price is not money, but servitude, the very dearest thing he could offer for her; and that for a long period of seven years. What must she have seemed worth in his eyes when he would give himself away, his time, and labour for such a period, as

(e.) a covenant of servitude: which being made with her father Laban,



price for possessing her! The bargain is accepted by Laban, who answered—

19. "It is better that I give her to thee than to another man. Stay with me." "So Jacob served seven years for Rachel."

Yet during all this time, she holds his affection unabated; for

20. "The seven years seemed but a few days for the love he had for her."

(8.) is fulfilled by Jacob, to the effect, that the interloping of Leah, cannot invalidate his espousal of her. She is duly sought from her father, in open-handed dealing, by her lover: for he now demands the fulfilment of the covenant.

21. "Give me my wife, for my days are fulfilled, that I may have her as my own."

So that nothing is wanting to Jacob's full compliance with every requirement for his claim to her. Thus was she fairly, fully won,—the true and lawful wife of Jacob, by a title indisputable, in pursuance of an intention, and a love which has no rival; a love intense, constant, unabated, and virgin. She is his by choice, by will, by her own consent, by covenant fulfilled, by service, by demand; and that love, and covenant, inspired, directed, and brought to its issue by the will of God.

Her right to Jacob as husband cannot be changed by the fraud of her father Laban, who cheats both him and her, by a surreptitious introduction of her sister, into her place, upon the appointed day of marriage. For

22. "Laban gathered all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter and brought her to him; and he took her, and Laban gave Zilpah his maid to Leah his daughter as a maid; and it came to pass that in the morning, behold it was Leah."

This transaction had nothing in it to vitiate Rachel's title as the lawful spouse of Jacob. For being a fraud of a third party Laban, it could not claim from either party the duties belonging to a valid compact. There was no previous affection for Leah, to make it reasonable; no promise on Jacob's part to her to make it expected; no terms with the father to make it binding; but on the contrary, it was *contrary* to the terms of the compact: which was made for Rachel, at the price paid down of seven years' servitude; nor was there any

surrender on Rachel's part, of her right to the place of wife. Consequently, whatever effect it might have, of defrauding Rachel of her privilege of spouse; it could not take away the right; which therefore *remained the same as before*, with such exceptions as might arise from Jacob's consent to exchange the younger for the elder; which however did not happen. On the contrary, he expostulated with Laban,—

"What is this thou hast done to me? Did I not serve thee for Rachel? Wherefore hast thou thus beguiled me?"

The only change made was an acquiescence in the necessity to take Leah, while deferring his right to Rachel until another seven years' service, in consequence of the reason assigned by Laban.

26. "And Laban said, It must not be so done in our country to place the younger before the elder. Fulfil her week" (seven years), "and I will give thee this also for the service which thou shalt serve with me, yet seven other years."

To which Jacob consented. Leah became accepted as his wife, not from intention, love, or justice; but solely by acquiescence in a disappointment. And he entered a new term of years for Rachel.

(c.) The *usque* requirements even of which are fulfilled by a second term of servitude for her;

28. "And Jacob did so; and fulfilled her week; and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter, Bilhah his handmaid to be her maid. And accordingly he took her to wife."

While then, Rachel's title was in regard of *justice*, perfect; whatever there was wanting to it, that possession could bestow, was now fully supplied, by his having her to himself to wife. Rachel was thus his by a double title. She was twice won, by twice seven years of hard service; whereas Leah had *never been served for at all*, but only cost him an outlay of service, by his first seven years being taken for her. It was Rachel, *under whose name and title* she became the wife at all; since she got all her advantages, by being taken for Rachel.

Compare then the position of the two wives. Rachel was taken according to God's signified will;—Leah through man's artifice:—Rachel according to God's justice and ordination; Leah

(H.) So that she, being in comparison of Leah, wife by *excellence* to Jacob as Father of the promised Seed, has consequently, second-

ing to the manifestly divine intention, that higher place in the wifeship: by man's fraud and God's permission: Rachel out of love; Leah out of acquiescence: Rachel by deliberate choice; Leah from necessity: Rachel the object of a fair compact; Leah submitted to as a condition: Rachel purchased as a hard won prize; Leah accepted as an accompaniment, with which the prize was burdened: Rachel for herself alone; Leah for Rachel's sake: Rachel married even in the person of Leah; Leah under Rachel's name, and right: Leah *became* a wife. But Rachel was chosen to be *the wife* of Jacob. She occupied a right and dignity, to which Leah could lay no claim in the consortial honour: which had now become double, instead of being occupied in its entirety by one; as it had formerly been, by the two Patriarchal predecessors of Jacob.

For although Abraham had many wives, there was only one Sarah, who was called to be *mother of the true "seed."*

His son Isaac had *only one at all*—Rebecca. Thus for the first two Patriarchs, the maternity was *sole*: and so it was to have continued according to Isaac's and Jacob's understanding, when Jacob went to Mesopotamia, to take a "*wife*" from his mother's kindred. But the design of God, as it appears, was through Laban's artifice, to divide the wifeship of the Patriarchal person into two,—distributed between Rachel and Leah, as we have seen. But of these two, Rachel has the pre-eminence, and succeeds more fully to the honour of Sarah and Rebecca.

She was, in one sense, the *only* wife of Jacob, at least such by excellence. Whatever superiority there is in the choice of love, in justice, and in equity, and in Divine selection; in that degree was her wifeship higher than that of her elder sister. And whatever advantage there is in being first in God's intention, to being simply made an auxiliary to it; such claim she has to be higher than Leah in succeeding to the position of Rebecca's dignity.

(iii.) which is naturally fraught with the title to the Israelite mothership. And hence her rightful expectation to the *mothership* would be greater of the two.

For as the wifeship, so too the maternity ought to be divided into two. If Leah was made wife by God's ordination, it was not for nothing. Nor was Rachel chosen

for nothing. Both were, it would seem, to enjoy the honour of mother of the chosen Seed ; at the same time in different degrees : and the difference in *motherly* honour should follow the difference of *consortial* honour. Leah therefore in a second degree to Rachel.

If I may be allowed to hazard a conjecture, made from a comparison of that, which now happened to the two women, with that which, I believe, *it may have prefigured*;—I would suggest a question;—Whether, from the present transaction, there may not be stored up to *Rachel's credit*,—to be repaid hereafter,—a title to a great remuneration, on account of what she now *loses to Leah*. As the blessing of a son, together with the wifeship, was obtained for Leah through an artifice, at “*Rachel's cost*,” under God's permission ; may it not seem fitting, that Leah, in return, should with advantage to Rachel, offer to God, the means of an artifice, by which He might, in His wisdom, get born to Him a Son from Rachel? And as a husband's being obtained for her under Rachel's borrowed name (in which she was-disguised), was that, in which *consisted* the artifice in her favour ; the service for God, which she should perform in return, should be the instrumentality, by which, a husband might be furnished, under whose sheltering name, His Son might be born to Rachel's honour ; the honour being that of mothership to the same Son.—And if this debt contracted between the two women by Divine arrangement, could not be settled by them in *their own persons*, it might remain until it should please God to make it payable in *their descendants*.

And what likelier occasion could there be found, than when God, being about to bring into the world His Son, born of a woman, should require for the mother, *the legal right to offspring*² *as a married person* ; when if the woman elected for mother were Rachel's descendant, Leah in one of her descendants, might afford to her *the husband*, under whose title God might give to His Son, the position of one born of a *legitimately married* mother.

Leaving however this reason to avail for what it may seem

² See Part I., article on St. Joseph's fatherhood of our Lord.

worth in the reader's mind;—we may at least, without presumption think that,—as Rachel was first in dignity as wife; therefore,—since wife was only in order to mother;—she must have had a predestination *to the better portion in the mothership* of the expected Seed.

SECTION II.—HER BEARING OF JOSEPH AN EARNEST OF HER MOTHERSHIP OF THE PROMISED SEED OF INCREASE.

II. Accordingly her marriage is duly followed by a fruitfulness, which is divinely characterized with presentiments of the great Offspring of Increase destined for the heir of blessing; in the bearing of her children.

1. Principally of Joseph.

I. Whose birth being preceded by signs of an honourable fecundity;—

(a.) as previous sterility,—

And certainly if there was such a grace intended as the better portion of the Seed's increase, its promise had a *sufficient sealing* in the bearing of her children: And principally of her *first son* Joseph.

Which, suitably to a birth of first-rate order in Divine importance, was preceded by a course of *long expectancy*: In which was undergone—

(a.) A *struggling probation against barrenness*; the same as that, which had marked the child-bearing of her predecessors in motherhood; the mother of Isaac, and the mother of Jacob: not

indeed that sterility was the lot merely of those, who were to be progenitors in the Messianic line; since this could not be said of the mothers of Samson, of Samuel, and of John the Baptist; though even of these three, all were raised up for some signal work in God's service; and two indeed for services, which terminated *in the Messiah*; one *indirectly*, as Samuel's; whose office seems to have been to go before, to point out, and to anoint the Messiah's destined kingly predecessor, David: the other *directly*, John the Baptist, whose office was to go before, point out, and anoint with the Holy Ghost in baptism, the Messiah himself. But as to these three, the calling of the mothers, and their expectation did not professedly point out the office of *maternity*, or of a part in the generations of the Messiah: which, though, *Rachel's* did, as also *Leah's*: since their *desires* were made to *terminate precisely* in the promised Seed of the Patriarchs.

And in this hope, directed, as it was, to the great Offspring

of Jacob, both were barren : But Rachel more so than Leah. For

81. "when the Lord saw, that Leah was hated, he opened her womb ;"

her probation ceased soon : but Rachel remained barren. Of the two wives therefore, Rachel suffered the more signal sterility, as if it were to be followed by a more signal fruitfulness : and since this fruitfulness was in the order of maternity of the expected Seed ; her part in the maternity of that Seed, would, agreeably to the prognostication, be more signal and honourable.

(b.) Having been thus prepared by a natural sterility for a supernatural fecundity, worthy of one of the wives of the three great Patriarchs, she is drawn by God towards this, in a manner, in which He is accustomed to fit His instruments for any great part, they are to serve ^{(b.) holy aspirations attempted to be realized ;} Him in,—by a *vehement aspiration for it* ; which was more stimulated by finding her sister, and rival, already having given Jacob four sons, Reuben, Simeon, Levi, and Judah.

xxx. 1. "And Rachel saw that she bore no children to Jacob."

In which it must be noted, that her grief was not merely—bearing no children, but none to *Jacob* : as if she felt, that it was the *house of Jacob*, that it was the great honour to build up,—i. e. the promised Seed.

"She envied her sister, and said to Jacob, Give me children, otherwise I shall die."

This impatient demand of Rachel, though occasioned by a divine yearning for a laudable end, drew from Jacob a speech, which contains an expression, that may suggest to some a comparison between Our Lady and Rachel.

2. "And Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb."

"The fruit of the womb !" —that same phrase in which Elizabeth, when congratulating Our Lady upon her divine progeny, couched the idea of "Son." "Blessed is the fruit of thy womb"—as if that had been given to her which had been denied to Rachel, and denied only *because deferred*, and deferred only *to be granted* afterwards.

It is this yearning for the fruit of the womb, that actuates her to *an attempt at procuring it*:—the same as that used by the first mother of promise, Sarah, out of a conviction that she was to be mother; who, after she had been promised by revelation that she should have a son, being thoroughly persuaded that it should be, yet, not knowing that the same one, who had made the promise, would also provide the fulfilment, takes into her own hands the bringing about of it: the design being to have a child by her handmaid Hagar: whom she accordingly gives to Abraham as wife, that by her she might have a son *attributed to her name*. In like manner, “putting the new cloth” of her hopes in grace to the “old garment” of natural agency, Rachel, when finding herself barren, tries to have children *imputed to her name* as hers by means of her handmaid, Bilhah.

3. “And she said, Behold my maid Bilhah, go in to her, and she shall bear upon my knees, that I also may have children by her”—i. e. literally—“be built up by her.”—

To “be built up!”—and that by giving children to Jacob.—Her whole desire was that she might live in Jacob’s posterity, by having a part in building that house, and in being built up in that. Her heart was solely bent to have a share in the expected blessing to come from him.

4. “And she gave him Bilhah her handmaid to wife, and Jacob went in unto her.”

What was the reason of this artifice, except the same which had actuated Sarah;—the conviction, that, somehow, or other, Jacob’s house was to be built up by her, and his Seed attributed to her name, though not owing to her bearing? And not having as yet sufficient light concerning the manner and time of God’s bringing it about, she endeavours to verify her hopes, and shorten the probation by a scheme of her own, which would enable her to acquire by a sort of *legal imputation*, that which was owing physically to the act of her slave.

This persuasion it is which seems to be the cause of her naming the offspring of this marriage in such manner as to testify her acquisition of the rightful expectancy. For when

5, 6. “Bilhah conceived, and bare a son, Rachel said, God hath judged me,”

As if she had before been suffering something contrary to her proper destiny—

“And hath also heard my voice.”

This suffering had been a matter of very constant prayer—

“And hath given me a son, therefore she called his name Dan”—i. e. Judge—

A monument of God's having judged her cause—

7, 8. “And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son, and Rachel said, with great wrestlings have I wrestled with my sister, and have prevailed.”

The triumph consisted in her now being a mother in Jacob's household, as her sister had been already made.

“And she called his name Naphtali;” “*wrestlings*” or “*my wrestlings*,” as if in these children being born in her name, and under her sanction, she was victoriously emerging from a childless lot, which her sister's happier fortune, by its contrast, made bitter. What did all this spring from except a consciousness, not without divine teaching, of having a presumptive destination to a place in the maternity of the chosen family of God?

(c.) With a full faith in her predestination, as chief mother in Jacob's house, she takes advantage of an opportunity, offering itself to acquire for herself the power of issue, and for the issue itself (as it seems to me, not indeed certainly, but at least likely) *the honour of primogeniture*, by the purchase from Leah her sister of the mandrakes found by Leah's son Reuben. For

14—16. “Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah; then Rachel said to Leah, Give me I pray thee of thy son's mandrakes. And she said to her, Is it a small thing that thou hast taken away my husband, and wouldst thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to him, and said, Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night.”

(c.) and possibly also, actually purchased in the bargain for the mandrakes, along with the right of the Israelite Primogeniture,

Let not this narrative seem of too slight a build to bear the burden of accounting for a change of fortunes made to the issue of the two mothers. Its importance *must be* of an order quite different from what it would at first sight seem to be to

our cursory view of Scripture facts. If it were of such a light signification; it would not have found its way into Scripture at all;—much less in a place such as this, when it *interrupts the series of births of Jacob's children*; which being a history of the foundation of the twelve tribes, could have nothing mixed up with it but what was of consequence to *the fortunes of the whole Israel—both Hebrew and Catholic.*

Nor should such an importance be deemed unreasonable on account of any seeming insignificance in *the matter*, about which the transaction takes place, which is here called “*mandrakes*,” as they have been translated by the Septuagint, Vulgate, and most modern translations. This rendering of the word has received the countenance of many of the Fathers and modern commentators, in spite of many other interpretations suggested, such as citron, mushroom, fig, and plantain. It is also strengthened by the account of the virtues usually attributed to this plant by the ancients, who seemed to look upon it as an aid to love and conception, while in later times it has the credit of qualities somewhat akin, as also of soporific. Thus in Shakespeare's *Othello*, in a speech of Iago's, where seeing his victim Othello in a fit from the effects of jealousy,—

“ Not poppy, nor *mandragora*,
Nor all the drowsy syrups in the world
Shall ever medicine thee to that sweet sleep
Which thou ow'd'st yesterday.”

But however this may be (for the discussion of which we may refer to Calmet, and other commentators upon this place), it is certain that in this passage, as it is stated by nearly all the Fathers, they are looked upon as things favourable to conception and childbearing, according to the very idea expressed in the Hebrew word, which is “*dudaim*,” דִּדַּי, literally “*loves*,” and may be here translated roughly “*love-plants*.” And in the other places of Scripture where it occurs (Cant. vii. 14) the word affords to the spouse a ground for a play upon the idea of “*love*”—literally—

Cant. vii. 12, 13. “Let us get up early for the vineyards. Let us see if buds forth the vine, opens its flower, come out the pomegranates: there will I give ‘my loves’ (*dodai*, דִּדַּי) to thee. The love-plants (*dudaim*,

נִסְתָּרִים) give a scent; and at our gates all the finest things new, also old, 'my love' (dodi, דּוֹדִי), have I stored up for thee."

So also in our passage the "dudaim" which were the matter of the bargain are, in accordance with the general acceptation, to be understood as something, in which was hidden a virtue favourable to the hopes of motherhood.

When then we read that "Reuben found love-plants;"—"Rachel asked for some of the love-plants;"—"Leah said to Rachel, wilt thou take also my son's love-plants;"—and "I have hired thee with my son's love-plants?"—the reputed virtue of the plant renders the story much more intelligible.

And how important these "dudaim" were as a matter of transfer, we may gather from the value which both the wives set upon them; as, first *Rachel* who so eagerly covets them, and then *Leah*, who is so unwilling to part with them; and from the way in which she couples them with what both held the dearest thing they had, viz., the possession of *Jacob* as husband—"Is it a small thing," says *Leah*, "that thou hast taken my husband, and wouldest thou take away my son's 'dudaim' also?"—a rhetoric not easily intelligible, unless these "dudaim" were something that could be named on a par with, or even *higher than* the husband; as if she would say, "Is it a small thing to have taken away my husband, but thou wouldest do even still more—take away my son's dudaim also?"—which seems to require for its due force, if not *superiority*, at least *equality* of dignity with the position of a wife. And so *Rachel* herself supposes in her reply—"Therefore he shall lie with thee to-night for thy son's dudaim;" in which the price she is willing to pay for them is nothing less than *Jacob's* company to her rival sister *Leah*. So likewise *Leah* receives it—"I have," says she to *Jacob*, "hired thee with my son's dudaim"—and *Jacob* does not see in the contract any thing unreasonable.

What then could be the importance of these her son's "dudaim" or "love-plants;" if *Rachel* should offer—*Leah* should not think it too much to require—and *Jacob* treat as equitable the exchange for them of such a price as the husband's company to another woman a rival. But under what other idea could these love-plants have been so much prized by

Rachel; except that which their name, and commonly ascribed virtues justify,—to bring nearer *her hopes of maternity?*

Besides this, it seems not altogether improbable that with the sale of the “dudaim” there was conveyed to Rachel not only the hopes of issue, but also *the right of primogeniture* to the issue itself; an opinion, however, which I do not build any thing upon in my argument, as it is grounded upon reasons which I cannot state with great confidence, and do not wish to avail for more than they may seem worth to the reader. They are indeed only *helped* by the text, not *founded* upon it; being suggested to me not so much by the sale of the love-plants, as by *considerations of congruity* with the history of the primogeniture. For Rachel’s first issue, whenever it should come, would have a *title to the primogeniture* amongst Jacob’s sons, by virtue of her position as first and only elect wife of Jacob. For Rachel’s being first espoused, *first loved*, though last married to Jacob, had a clear *right to the first-born of Jacob*, unless forfeited by some vitiating cause; which however never happened. And when Leah was introduced to Jacob under Rachel’s name; she was possessing Jacob under *Rachel’s title*. And the *issue* coming from the advantage obtained thus in Rachel’s name would be enjoying his actual priority of birth, solely as a benefit *properly another’s*; who was the possible, (or “conditionate”) issue of Rachel. This priority therefore of the actual first-born would be in order of *time*, but not according to the *order of right*.

Reuben therefore, the issue of this marriage of error—(error at least on Jacob’s side), was wearing a dignity, from which the rightful possessor was thrust away. Thus did the right of the several issues of these marriages come to be embroiled by the crossing of the wife-rights. Still however there remained a just and equitable claim to either party, discernible at law.

Rachel’s title to the primogeniture for her son was indisputable, and had never been forfeited; nor could it be taken away by Leah’s subreption of its effects. But, though infeasible, *it was not in the same state, as if it had fallen to her in due course*. It must be allowed, that Leah’s first issue was, *de facto* born first of the two wives’ sons, and had, by virtue

of this priority, a *colourable title* to the rights of primogeniture. This right then was in a *justifiable state of detention* by Reuben, though indefeasibly belonging in justice to Rachel's issue.

Nor is it incompatible with the idea of a right indefeasibly belonging to one person, that by some defect in the course of its descent, its beneficial effects should for some time be hitched in the rightful possession of another. For *right to possess*, and *rightful possession* are not so one, but that they may be separated; like other things normally joined. They differ as a thing *in potentia*, with the same thing *in actu*. As a power may be kept back from its act; an aptitude from its object; so may a right, *essentially such*, be—even justifiably—hindered from its due satisfaction. And God's supernatural economy is (if I may so speak), *fond* of the disjunction of two things, which we are apt to consider inseparable, and the conjunction of those, which, in nature, we have been used to consider disjoined: as in Christ, His nature, and His person: in Redemption; atonement made by *one*, and the benefits of the atonement taken by *another*; legal obligation to incur punishment, and the guilty grounds, that make punishment to be incurred: and in the Blessed Sacrament, substance, and its species.

If such unions of things remote, and such disjunctions of things by nature allied, can take place *permanently* in the world of grace; much more easily can we conceive, that the prospects of *equity*, however reasonable, may be kept back from their due, by the obstructive requirements of a law, which shall be at the same time undeniably *just*; that an inheritance, which can never become essentially another's, may yet be in another's *holding* for a time;—and that, however long, recoverable only upon a condition being fulfilled; which fulfilment might *even never take place*. What, after all, is this more than saying, that rightful ownership may, from accident, reasonably be embarrassed; and require for its redemption a service to remove the impediment. If so, a person may have, in a suspended state, his possession of a thing, which can never be *fully* any one's but his.

So also it is by no means absurd, that as Rachel's wife

hers *de jure*, should become *de facto* Leah's, together with her power, and legal aptitude for motherhood; so likewise the *primogeniture of the issue*, which should follow, by equity, the *rightful first mother* Rachel, should by some cause become attached to the issue of Leah: each claim having its distinct grounds in justice; and thus the right *to have*, and the right *of having* (so to speak) become resident in different persons; one the presumptive issue; and the other the *actual* issue; from whom the right of having should not be completely recovered to the rightful owner, *except after fulfilling a condition to redeem it*.

And this principle applied to the case of Reuben and Joseph, makes it quite reasonable, that Joseph's primogeniture, unjustly lapsing to Reuben, should yet be justly detained in Reuben's possession, until it was ransomed by something of value enough to compensate for its surrender: such as we are supposing the "love plants" to have been in the parties' estimation.

As it is not unjust that a person, the rightful owner of a thing, should have to pay the costs of his own suit, in getting it out of some embarrassment;—as it is not unjust that a man, having a right to his life and liberty, should at the same time be in a situation, where that life and liberty must be secured by a ransom: so neither is it unjust, that the primogenitural right, having become entangled by a collision of two claims, should require a repurchase by one party, to get it out of the state of detention, in which the other was holding it.

But it may be asked—*is a birthright of such a nature, as could validly, in the eyes of God, be bought and sold?* Happily for our question, which it might be very difficult to solve otherwise, it is already answered in the fact of the purchase of Esau's birthright by Jacob, for a mess of pottage. The primogeniture might therefore pass from him to another by some such means: the contractors being in this case the mothers, as in the former case they were the sons.

And that it *did* pass *somehow or other*, we have *beyond controversy*; seeing that the Scripture has described the whole process, and declared it formally as *an historical fact*¹, when giving the "sons of Reuben, the first-born of Israel:" upon which it continues (literally),—

1 Chron. v. 1, 2. "For he was the first-born, but for his defiling the bed of his father, his birthright was given to the sons of Joseph, the Son of Israel."

¹ 1 Chron. v. 1, 2.

And the registration, i. e. genealogy, is not counted by birth-right; for

“Judah prevailed above his brethren; and the ruler is from him.”

i. e. according to all the versions, the prince (or Messiah, the person bearing rule), was to be *of him* :—

“but the birthright was Joseph’s.”

And the process of its descent is narrated (as we shall have occasion to consider in the life of Joseph) in Jacob’s last interview with Joseph, when he made his last testament.

Nor does it seem altogether unreasonable; that though, as we have in this text, the lapse was by the fault of Reuben afterwards (his profaning his father’s bed), it should be purchased *first* from his mother. It may be, that a right require for its complete possession—

1. Presumptive title to it;—
2. Performance of a condition as purchase,
3. And actual lapse by another’s act,

as there appears to have been in Jacob’s gaining his blessing : for which there were—

1. Previous grounds of *right*, signified by his holding his brother’s heel, i. e. destined to supplant him— (thence called “Jacob”) ;—
2. *Purchase* from the possessor Esau, by the mess of pottage ;
3. Actual *acquirement* of the blessing in the disguise of his brother, at Rebecca’s suggestion.

In like manner, for Joseph’s full recovery of the primogeniture, which had slipped away from him to Reuben, there might easily be required the same three parts :—

1. *Previous grounds of equity*, derived from his mother Rachel’s position as wife elect ;—
2. *Purchase* from its lapsed state, which had happened through Leah’s interloping ;—
3. *Actual re-lapse* to Rachel’s issue, in Reuben’s merited forfeiture of it ⁴.

⁴ The loss of birthright in the case of Esau and Reuben (and even possibly in that of Manasseh,) was not owing *merely* to the sale, or any trans-

That it was so purchased, we have nothing but in this text : which indeed contains but little proof, taken by itself; though that little is aided much by the considerations just given; and it will as easily account for the primogeniture passing to Rachel's issue, as any thing else assignable.

That little consists in the part, that Reuben has in this transaction. It was he who found the love-plants: and that his possession of them was of some moment in their value is shown by their always being named as *his*. "Give me," says Rachel, "of *thy son's* love-plants;" not merely the love-plants: "Wouldest thou," answered Leah, "take away *my son's* love-plants?"—Would these love-plants *themselves* have been such a ground of controversy, as they seem to have been, except on the additional account of their being Leah's son's: again—"Therefore have I hired thee with *my son's* love-plants"—as if they were not a sufficient price in themselves, but as being her eldest son's, Reuben's.

But what had Reuben, that could be so coveted by Rachel unless it were, that he was the first issue of Jacob, from the marriage which had been made at Rachel's cost? Would it not seem likely, then, that it is the primogeniture, coupled with the hopes of maternity, signified by the love-plants, that Rachel asked for, that Leah gave, and Jacob, by his own consent, sanctioned the transfer of?

The redemption, then, by Rachel, of her son's primogeniture, does not appear unworthy of consideration, as a motive for her purchasing the love-plants. There seems to have been a place *open* for such a ransom; and the purchase of Reuben's love-plants seems not unfit to fill it.

Whether, however, she did in this bargain obtain for herself

action taking place between the parties. Esau's parting with his for a mess of pottage should be considered rather as the *self-abrogation of a title itself radically void*; and Jacob's purchase of it the *disembarrassing of a right fundamentally his own*. Esau's throwing it up would be really the surrender of what he never properly had, but only seemed to have; and Jacob's acquisition of it, only the final appropriation of what was his *essentially*. This would be only according to a principle that the Divine ordination allows things to *work out their own judgment*, so that rights may justify, and wrongs condemn themselves, and leaves every thing to fall into its own place by its *own act*, and the weight of its worth to manifest itself by nothing *merely extrinsic, or arbitrary*, but through its *own showing*.

the blessing of child-bearing and for her issue the rights of primogeniture, or not;—certain it is that the next part of her fortunes related, is one in which God seems to seal her predestination to the Mothership of the destined heir to Jacob's primogeniture, by the bearing of her first son.

it comes to pass, attended with prophetic indications,—of its being in order to the Blessed Seed of Jacob; such as:—

For after Leah had borne two sons more, Issachar and Zebulon, at the end of Jacob's seven years of servitude,—

Gen. xxx. 22. "God remembered Rachel, and God hearkened to her, and opened her womb, and she conceived and bare a son."

He *remembered* Rachel, and hearkened to her—but of Leah it is said, "He hearkened to her"—not that He "remembered her":—a manner of recording His grace less expressive of a settled purpose: as if the blessing of children happening, as it did, first in order of *time*, was only subordinate to a grander intention, whose signs had come first upon her younger sister. While that "remembering," which lighted on Rachel is an act only said with regard to these things and persons, in which God now begins the execution of some design intended or promised long ago. Thus, when about to save Noah, He is said to "remember Noah," because He had already *made a promise* to him—to "remember His covenant."—So when about to send Lot out of Sodom, He "remembered Abraham," to whom He had promised mercy before:—when about to deliver the Israelites from bondage;—when Moses their future deliverer was born, or when about to reveal His name Jehovah;—He is said to "remember" "His mercy"—"His covenant," &c. &c. So after the provoking sin of the golden calf, He is called upon to do, by Moses, as if putting Him in mind of a formally-recorded promise, and covenant.

(a.) its being as a special answer to prayer;—

When, then, He is said to have "remembered" Rachel, in opening her womb, and in giving her a son,—it would seem as if Rachel's predestination had been long ago determined (as indeed its signs had been sufficiently express); and that now was the season, when He would take in hand to perform the good intended, of filling her motherly hopes with the earnest of the promised Seed.

(b.) its giving occasion to a significant naming of the child, Joseph containing as it does,

And indeed, that Seed, in which was to reside the Blessing of nations, seems predicted virtually in the characteristic of "*increase*," which she employs in naming her child, and in the prophetical utterances attending that naming: when after bearing him she says,—

23. "God hath taken away my reproach, and she called his name Joseph and said, God shall add to me another son."

In these words—

(i.) After commemorating a good already done to her, in *the reproach being taken away*, by bearing a son;

(ii.) she sets to the son born a name characteristic of *increase*, "Joseph;"

(iii.) to signify her hope of *another* good, in an additional son, to come from her;—"God shall add to me another son."

In this declaration, uttered, though it is, about interests immediately *near* to her in time,—a reproach of *personal* sterility,—a son *just born*,—and another to be added as his *brother*,—there is at the same time couched an expectation of another son, *distantly future*: who having a prognosticating sign in this additional son, she promises herself, should, as the great increasing one of Blessing, do away with that desolation, which she had hitherto deplored, as having yet no portion in the promised increase of Jacob.

(a.) a recognition of Divine grace;—

This much desired offspring of promise,—would it not indeed *naturally* be the theme of her prophetical spirit; when speaking of the birth of the child, whose being born she hailed as securing to her a footing in the line of his pedigree? And upon such an occasion, it is, that she now congratulates herself upon her sterility being done away, in her thanksgiving:—"The Lord hath taken away my reproach."

For such is the idea in the word rendered "reproach," in her thanksgiving; "God hath taken away my reproach"—חֶרֶפְתִּי, "*cherpathi*," i. e. "my cropping," a word cognate with the Greek (*καρπός*) "*carpos*,"—"fruit," from its being cropped:—my *carping*, or my *taunting*; from the Latin "*carpere*," which has both applications,—that of plucking fruit,

and that of plucking honour, by detraction, by reproaches, or taunts. Thence, it also signifies the "*autumn*," or *fruit-plucking time*. In this sense, "*cherphathi*," will mean the "overpassing of my fruit-bearing season"—"my overpast autumn," "my woman's child-bearing honour past." Thus, she is made to say,—"*God hath taken away my overpassing the child-bearing season*;" i. e. my sterility, or barrenness, which was a "*reproach*."

But what barrenness was it, that Rachel so dreaded; but that of *having no part in the coming increase promised to Jacob's house*: which was not merely an *immediate*, but a *remote* increase, the object of their faith and hope?

That this was the true secret of her joy is still more distinct, from her thanksgiving for it; which had for its object a good, reaching far beyond the doing away of a present childlessness, as will appear from the manner in which she words it. Her language contains a remarkable play upon the word "*Asaph*:" the same as that, from which the name Joseph is formed, and which also occurs a third time, in her prediction of an additional son, as will be seen from the construction of the sentences, in which the short narrative of her sayings on the occasion is couched. This of course cannot be so nicely rendered in English, as to exhibit the same words under those variations of sense, which it has in the original; but, just to show where the incidence of the play occurs, it may be roughly translated thus:—

"The Lord hath '*asaphed*' my reproach. Therefore she called his name Jasaph (Joseph) and said, The Lord shall '*yasaph*' me another son." In the first part, in her thanksgiving, "The Lord hath '*asaphed*' my reproach:" in the word "*asaphed*" is contained an idea, the same as that, from which she names the great increase, the Joseph (יִסְחַק), which is "gathering," "adding," or "he shall add," "shall gather," shall take, &c., from the word יִסְחַק Asaph, or rather יִסְחַף Yasaph, he "added." Now it is the same which she also employs in her thanksgiving—"God hath asaphed, i. e. hath gathered,—added,—taken (to Himself) thence, taken away my reproach, my overpassing the child-bearing season."

Thus harping upon the word "*asaph*," to express the

taking away of childlessness, the same as that, in which she characterizes the increase itself "Joseph;" her spirit seems to signify that the blessing of the *taking away*, which had been done to her fruit-shorn condition, was identified with, and therefore as *lasting as* that "shall add," which was to be made to her hopes. And *that* was not to cease, except with the ceasing of Jacob's great increase itself; the promise of whose coming too is insinuated under the name she gives to her son, "Joseph."

(β) a signification of increase in the name itself given,— For though the name "He shall add," or "Joseph," is given, as she says, because the Lord is to "add" to her "another son," we must at the same time, bear in mind that the name Joseph was to remain with him, long after that other son was added. Since then the name was to be a *veracious* one *as long as it was borne by Joseph*; the "shall add," which it pointed at was *farther on than the lifetime of Rachel* herself. It was to remain a *standing prophecy*, until it was fulfilled, according to the fullest import of the word. The word "asaph" in its root is one, which is applied to every thing, that has attached to it, the notion of increase:—as collection; whether of money, as riches; of fruits; as harvest, and ingathering:—of men; as congregation, and church:—of children, as parentage, multitude, &c.; in whatever way a man may be said to be increased, or made great,—in that respect, may "asaph" be applied to him.

Nor was there any "adding" or "gathering," worthy of the main hope of Jacob's chosen wife, whose spirit now dictated the name Joseph, than that gathering, which was looked for by the house of Jacob,—the gathering of that kingly host, which should be as the stars of the heaven, and the sand of the sea shore for multitude.

(γ.) an insinuated expectation of the "other Son," really the expected Seed. And for the same reason, that "other son," whom she promises herself, in the words "the Lord shall add to me another son," would not be worthily realized, except in one, in whom this future mighty gathering should take place; consequently not *fully* in any other son to follow *naturally* this birth of the first son. He indeed would verify her words *literally*,—as being really "another son" "added" to her; but only *spiritually*, in so

far as his birth would be an *earnest*, or *security*, and evidence of the true "other son," of whom he was the type. But the ultimate, and intended verification must not take place in him; nor, indeed, in any of his *posterity* representing him. For "another son," being in the words, "shall add" predicted by her; when she fastens this same word upon her first son Joseph, this appropriation of the prophecy to the person of Joseph, seems to invest *him* and therefore *not any other*, with the hope that through him the addition to be made shall come.

It is to *him* then,—the first son, not to the literal "other son," promised on occasion of his birth, that we have to look, as the source of the true "other son," that she, in her faith, hopes to be blessed with.

When then Rachel, bearing her first son Joseph, congratulates herself upon her reproach being done away;—invests him with a name that sounds the source of increase; and blesses herself with the assurance of another one yet to be added; she is declaring herself, as having already acquired that standing, which she had so long aspired to; of *having her destination sealed* to a portion of the mothership of Jacob's Blessed Seed.

Conformed indeed to this position, as mother elect of Jacob's house, is henceforward whatever concerns her in the Scripture, until her departure from life.

And it would seem upon her hopes of issue being crowned, that Jacob's prosperity in his temporal affairs, hitherto humbly situated, had *its signal for beginning*. Not only the end of his servitude, but, (as it seems) the completion of all the purpose he had in staying in Mesopotamia, takes place *upon her bearing Joseph*.

25. "And it came to pass, that when Rachel had borne Joseph,"—

iii. This bearing of her first child is followed conformably, by other marks of her acknowledged pre-eminence in the Israelite mother-ship,—as (a.) the fact of this bearing of her first-born, being the signal for the beginning of Jacob's prosperity,

as if in her bearing Joseph there was assigned a reason for the step that follows; of Jacob's proposal to leave his situation.

25, 26. "Jacob said to Laban, 'Let me go; I will go to my own place, and my own land. Give me my wives, and my children, whom I have served

thee for; and I will go, for thou knowest my service that I have served thee."

As if there was nothing to keep him from returning to his own place, now that Rachel had become a mother.

For, although his servitude being completed, would be a sufficient motive for his determination to leave Laban's house; yet it was not without a divine arranging that these should coincide in point of time, as the narrative states, with the fruitfulness of Rachel, rather than that of Leah.

The decided beginning in his wealth, which occurs, is that owing to his new and lucrative engagement with Laban, for wages, at this time of Joseph's birth; upon a proposition made by Laban, to stay with him as feeder of his sheep.

27—31. "And Laban said to him, I pray thee, if I have found favour in thy eyes, I have learned by experience, that the Lord hath blessed me for thy sake. And he said, Appoint me thy wages and I will give it. And he said to him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little, which thou hadst before I came: and it is now increased to a multitude. And the Lord hath blessed thee since my coming, and now when shall I provide for my own house also? And he said, What shall I give thee?"

In answer to which, Jacob proposed in substitute for his reward, a plan which, as we afterwards learn from his own mouth, was inspired by God; in which there is a sort of adumbration of the increase typified in Joseph's name and presence; and like that supernatural, at least in *mode* (to borrow a word from Theology) though not in "substance." It is a design in which he is to owe his increase, not to Laban's generosity, but to God's blessing, independent for its efficacy of all natural agency.

31—33. "And Jacob said, Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed, thy sheep will I keep. I will pass through all thy flock to-day, setting aside from thence all cattle spotted and pied; and all brown cattle among the sheep; and the spotted and pied among the goats: and so shall be my hire. And my justice shall answer for me in aftertime, when it shall come for my hire before thy face. Every one which is not spotted and pied among the goats: and brown, among the sheep,—that (shall be as) stolen with me."

The proposal is accepted.—

"And Laban said, Lo, I would it may be according to thy word."

The preliminary conditions are prepared by Laban himself,

35, 36. "And he (Laban) set aside in that day, the he goats, the striped, and pied, every one that there was any white in; and all the brown amongst the sheep; and put them into the hand of his sons. And he set a journey of three days between himself and Jacob; and Jacob tended the rest of the flock of Laban."

Jacob succeeds in making the bargain a lucrative one to himself by the following management:—

37—42. "And Jacob took rods of green poplar, and hazel, and chestnut, and peeled in them white peelings; making appear the white which was in the rods. And he stuck the rods, which he had peeled, in the gutters in the troughs of water, where the cattle came to drink, in front of the cattle, that they might conceive in coming to drink. And the cattle conceived toward the rods, and they brought forth cattle striped, and spotted, and pied. And the sheep did Jacob separate, and he set the faces of the cattle toward the striped, and all the brown in the flock of Laban^a. And he set his own herds by themselves, and did not put them to the cattle of Laban. And it came to pass, in all the conceiving of the stronger cattle that Jacob set the rods before the eyes of the cattle in the gutters, for them to conceive before the rods. And to the feebler cattle he did not have them set. And it came to pass that the weaker were for Laban, and the stronger for Jacob."

For this successful artifice of Jacob's are many things, which are appropriately attached to the birth of Joseph.

a. It was an increase *adumbrating*, and at the same time beginning, that great increase and bursting forth, which was to come to Jacob; whether as *man*, as *family*, or as *nation*, in all the sorts of wealth, in the sheep, and in the goats of the church.

b. It was an artifice, superinducing in nature a *new form suitable to nature*, but which *the nature of sheep could not itself aspire to*: an apt figure of God's wisdom, leading and elevating nature to things else unattainable.

c. It was in the matter of *conception*; how fit to prefigure the mode of the greatest *wealth* that was afterwards to come to the human race in the birth of a Saviour!

d. This supernatural conception was that, in which the cattle begot, not only according to what they *were*, but according to what they *saw* before them: representing the mode in which the blessing of Jacob came upon him, i. e. by

^a Of this last clause—"And he set the faces of the cattle toward the striped, and all the brown in the flock of Laban," a mere literal rendering has been given, without attempting to make the sense intelligible: which as far as any aids at present existing, in the commentaries, seems hopeless. Some conclude that there must be a corruption of the Hebrew text.



the virtue of Christ foreseen, and colouring his works with the merit of another, not solely according to the outline present in him or in his agencies.

43. "And the man" (Jacob) "increased very much, and there were to him much cattle, maidservants, manservants, and camels, and asses."

And this increase (or bursting forth,) which was not merely in promise of a something future, but now became the reigning character of the whole household, was begun and inaugurated *then*, when Rachel had been raised to a place in the maternity, by bearing the son of increase, Joseph.

Nor does it seem other than a becomingly-paid deference to this dignity, that she is named first of the two wives; in the account of their being summoned by Jacob, when he wished to announce to them his determination of quitting Laban's house: in narrating which it is said:—

xxxi. 4. "He called *Rachel* and *Leah* to the field,"

And when they would give their consent it is said,

14. "And *Rachel* and *Leah* answered, and said," &c.

As if, though younger in years,—younger in marriage,—younger in fruit-bearing, she was considered in the mind of Scripture elder than her sister Leah in *dignity*.

And, if she is thus honoured before her sister, in the order of naming; it is a preference which might be justly claimed on account of the higher place which she certainly held in the eyes of Jacob: who showed her to be the one, in whom his care was chiefly reposed; when constrained to manifest degrees of preference between his wives, on danger from Esau's approach.

Even indeed at Jacob's first hearing of this danger, there is something, which ought not to be omitted, from which Rachel's *participation* at least, in the destiny of his house might be surmised; by the division he, out of caution, makes of his company, upon the return of his messengers from Esau. For—

xxxii. 3—8. "He sent messengers before him to Esau, his brother, to the land of Shur, the country of Edom:—and had commanded them saying,

Thus shall ye say to my Lord, to Esau, Thus sayest thy servant Jacob;— With Laban have I sojourned, and have staid until this time; and there are to me oxen, and asses, cattle and servants, and maid-servants, and I have sent to tell my lord, so as to find favour in thy eyes. And the messengers returned to Jacob, saying, We came to thy brother—to Esau, and even he is coming to meet thee; and four hundred men with him. And Jacob was afraid very much, and there was distress to him, and he divided the people that were with him, and the cattle, and the herds, and the camels into two bands; and he said; If Esau shall come upon one band, and shall smite it, then shall be the band remaining for escape."

If these "two bands" at all represent those two bands of the house of Judah, and the house of Israel, into which the house of Jacob was afterwards divided; it would then seem, as is otherwise probable, that Judah's mother Leah was in one band, and Joseph's mother which was Rachel, in the other. If so, seeing that he hoped one might escape, if the other were smitten; it would only be, because Rachel, and Joseph put in one band, were at least, *not unimportant elements* in the interest of the house, for which he was now so alarmed at Mahamaim, upon hearing Esau's advance.

But after passing from Peniel the next morning, where he had wrestled with the Angel; on hearing the nearness of Esau's presence, the favoured part which he assigns to Rachel, in his arrangement for security of the household, manifests, without any need of conjecture, the peculiar position, which he held her to have in the mothership of the Seed of Jacob. For this mothership it was, that made him take measures for his wives' security; as he had himself sufficiently shown in his prayer at Mahamaim, for their safety against Esau's revenge.

9. "And Jacob said: God of my father Abraham, and God of my father Isaac, Jehovah, thou hast said to me, Return to thy land, and to thy kindred, and I will be good to thee; I am less than all thy mercies, and than all thy truth, which thou hast done thy servant; for with my staff passed I over this Jordan, and now I am become two bands."

As if the staff, the mark of power, direction, and tribeship, had now become two.

11. "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he should come, and shall smite me, mother with the children."

For "mother" and "children," as well as himself, were objects of solicitude, not merely as regarded their *personal*



safety, but by reason of the promised multitude, he had cherished the hope of, which he shows in the continuation of his prayer;—

12. "And thou hast said, I will truly do good with thee; and I will make thy seed as sand of the sea, which cannot be numbered for multitude."

It was the thought of the blessing of multitude in the promised Seed, that was making him now tremble for himself, and family; *i.e. the mother*: and it is that promised Seed, of which he was so careful to preserve the mothership; and yet it was the care of this same mothership, that prompted him to give to Rachel the most favoured position in the cavalcade upon Esau's coming.

For, after the sending forward the present of cattle, as a peace-offering to Esau⁶, בִּנְיָה, the morning after the wrestling with the Angel,—

xxxiii. 1, 2. "Jacob lifted up his eyes, and saw, and behold, Esau came and with him four hundred men; and he divided the children to Leah, and to Rachel, and to the two handmaids; and he set the handmaids and their children (*i.e.* Dan, Gad, Naphtali, and Asher,) first, and Leah, and her children (Reuben, Simcon, Levi, Judah, Issachar, and Zebulon,) after; and Rachel and Joseph behind."

Why *behind*? Because there *safest*, as the order is inversely, according to the dignity; the handmaids foremost, as least in dignity; then Leah and children,—last of all Rachel with Joseph, although only two; while the handmaids and children were six, and Leah and children seven. And when to these two he assigns the securest place, and that the most honourable, in order to preserve the mothership of the chosen Seed;—why is it, but, because Rachel, in his eyes, had in that mothership, the most precious portion?

It is in the same order, they make their obeisance to Esau, upon meeting him.

3—7. "And he himself passed over before them, and bowed himself to the ground seven times, until coming near his brother. And Esau ran to meet him, embraced him, and fell upon his neck, and kissed him; and they wept. And he lifted up his eyes, and saw the women and the children, and said, Whence are these to thee. And he said, the children, which God has granted thy servant. And the handmaids approached, they and their children, and bowed themselves. Then approached also Leah and her children, and bowed themselves, and afterwards approached Joseph and Rachel, and they bowed themselves."

⁶ xxxii. 13.

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This is the same order as that of the cavalcade; but with this difference; that whereas the other mothers make their obeisance *before their children*; Joseph, (though seven years old) makes his obeisance *before his mother Rachel*, which seems to arise from the special place he holds in the company. And from the dignity of the son infer the dignity of the mother. Would it not seem then, that while the most precious part of the three companies was that composed of Rachel and Joseph; the most precious part of that company was Joseph? Hence, of all the sons that came before Jacob's brother Esau, he was the one, in whom his father's care was principal. Not a weak ground for his mother Rachel's being, as she was, treated as eminently the mother of Jacob's household.

These facts, showing a preference for Rachel as wife elect for mother, come out in the birth of the firstborn Joseph.

SECTION III.—HER BEARING OF BENJAMIN A NEW CONFIRMATION OF THE EARNEST OF THE GREAT SEED OF INCREASE.

And as a crowning assurance to this maternal dignity, Rachel has communicated to her an earnest of the promised Seed of increase, in bearing to Jacob her second son, Benjamin: which happened after God's appearance to Jacob, and his change of name from Jacob to "Israel," on their journey from Bethel southward.

xxxv. 16—20. "And they journeyed from Bethel: and there was but a little way to come to Ephrata; and Rachel laboured and was hard in her labour. And it came to pass that, as she was hard in her labour, the midwife said to her, Fear not, for this son shall be to thee also. And it came to pass, in the departing of her soul (for she died) she called his name Benoni. But his father called him Benjamin. And Rachel died, and was buried in the way of Ephrata; the same is Bethlehem. And Jacob set up a pillar on her grave. The same is the pillar of Rachel's sepulchre unto this day."

This last passage of her life in bearing Benjamin, has amongst many other circumstances, a significant one, in the *place* at which it happened, which was *short of Ephrata*—

(a.) In its being at a place short of Ephrata, the place of "fruitfulness;"

"For they journeyed from Bethel, and there was but a *little way* to come to Ephrata."

i. e. "the place of fruitfulness,"—a name which might well designate the place of a special birth, or fruit-bearing: as would be the Birth of births. This however she was not destined to arrive at; though it was thither her steps tended,—and perhaps her *hopes*; since its being mentioned here as the place, near which they had come, although she did not arrive at it, for what other reason can it be named, than to indicate, that it was in her intention to gain that place? As she did not reach the spot pointed out as the special birthplace, in her own person;—if her hopes, sanctioned by the word, are not to be frustrated, it is reserved for her to reach it, in the *person of another*, i. e. in her descendants; and then to receive the reward which she deserves for her pains. For,

"Rachel laboured and was hard in her labouring."

(b.) In its leaving yet unrewarded her merit of labouring in God's service;—

The pains of childbearing were undergone in building the house of Jacob,—the house of God, in faith in the divine promise, and in the confidence of the chosen Seed. Shall her confidence be frustrated,

(c.) In the divine encouragement uttered by the midwife;—unverified by Benjamin's birth—as she herself indicates:—

and her pains have no compensation, and shall nothing but a disappointing of fulfilment respond to the divine intimation which is uttered by the midwife?

"And it came to pass, that when she was in hard labour, that the midwife said unto her, Fear not, there shall be to thee this Son also."

"This son," promised to her faith: was this a Son, in whom she should have no joy, and whose coming into the world is not so much as signalized by the mention that "*she bore him*"? For there is a remarkable omission in the text: in which the son is not spoken of under the expression of *her having borne him*. In other cases;—of Eve,—of Sarah,—of Hagar, and even of the slave wives of Jacob, and of Rachel herself in bearing Joseph, it is said, "And she conceived and bare a son;" or, at least, she "bare a son." But here, though she had a child, which is distinctly enough stated; yet the special formula is not found here. There is no such phrase as,—"*She conceived and bare a son.*" Would not this omission imply, that there was not yet arrived the time,

when the having "this son also" was to be worthily verified? If so, there remains *yet to be born* the son, who is to satisfy her confidence, and to justify the promises of God; which this one was not qualified to do, on account of the small joy she got in him; as she herself expresses in her last breath:—

"And it came to pass that in the departing of her soul," (for she died,) "that she called his name Benoni:—'Son of Sorrow'—but his father called him 'Benjamin'—'Son of the right hand.'"

In the name "Benoni," "son of my pain"—"son of my sorrow"—she signifies plainly enough, what the son was *to her*,—one in whom she found but a cause of sorrow: while in the name "Benjamin," "son of the right hand," his father shows what he hoped to find in him: the vision, however, did not come to comfort his mother's hopes, to whom he never became any thing else, than a son of sorrow. But yet there remained *due to Rachel* a son worthy of her faith, and hope; one who shall be to her a Benjamin, a son of the right hand: which none could be, who should stand to her only as an occasion of grief. The present Benoni then, is not the son, in desire for whom she had spent the last years of her life. He is not the *son of increase*—the son to be "added;" of whom her first son Joseph, by his name, was still the standing promise; but yet, being as he is the *literal* fulfilment of the promise of another—"son to be added," he is the *figure* of that true son, whom she, as Jacob's wife, was led to hope for. And the change of name, expressive of a change of character, from that connected with *sorrow*, to that connected with *the honour of the right hand*,—what is it, but the figure of that change of condition in the true Benjamin,—the son of increase. That son therefore is one, who shall not bring sorrow to her, but comfort and satisfaction, by his elevation *before her eyes* from sorrows to the honour of the right hand.

And well deserved is the return for her pains ^{(d) In her} undergone for him; since in labouring to obtain ^{death undergone} that son, the service costs her nothing less than the resignation of her life. For, "Rachel died"—died in faithful adherence to the promises of God, while working out His will, by building up the house of Jacob:—which death calls upon

God's mercy, in whom she had trusted for the filling of her motherly desires, for that recompense, which she had been excited to expect:—the *son of increase*, the son to be “added,” who shall not be less in dignity than Joseph, who stands as his type, and prophecy.

11. In conformity with which signs, a prospective reward due to her faith, seems to be recognized as awaiting her—

(a.) from her commemorated burial place,—

Of realizing which there is a well-grounded hope afforded, in the *place of her burial*.

“She was buried in the way of Ephrath, the same is Bethlehem.”

The same place where she died; as a witness, to show that it was *on the way to Ephrath*, that her child-bearing had killed her. Nor less significant is the fact of the place being explicitly mentioned; which mention is itself a prophecy, indicating that from thence was to arise a good connected with the person there buried:—as in the case of Deborah, Rebecca's nurse: concerning whom if, it is specially noted, that “she was buried beneath Bethel, under an oak, and the name of that place was called “Allonbaccuth,”—“oak of weeping;” there arises in the same place, afterwards, *another Deborah*, “a prophetess, the wife of Lapidoth, who judged Israel, and she dwelt under the palm tree of Deborah, between Ramah and Bethel, on Mount Ephraim:” as if this second Deborah, as nurse of Israel, was a resurrection of the dying honours of the first nurse of Israel's mother.

When, then, Rachel's burial is mentioned so particularly; we have reason to expect, that it is because there is to *arise there afterwards*, some event, in which Rachel *shall live again*, and resuscitate the hopes, that lie buried with her. Nor would there be wanting to justify this token, events that might answer this expectation. And, as a *first instalment* of

(a.) the significance of which is verified partly in Saul, receiving at that place the first intimation about his elevation to the kingdom;—

such a good in Rachel's interest, to happen from this spot;—it was *here* that took place the commencement of the *prophetical gift to Saul*, a son of Benjamin (her Benoni), whom she was buried after bearing: since he was directed to expect *there*, the series of Divine signs,—precursors of the Spirit of God, coming upon him; as was made known to him by Samuel after having privately anointed him. For—

1 Sam. x. 1, 2. "Samuel took a little vial of oil, and poured it upon his head, and kissed him, and said, Behold the Lord hath anointed thee to be prince over his inheritance; and this shall be a sign, that God hath anointed thee to be prince. When thou shalt depart from me, this day, thou shalt find two men by the *sepulchre of Rachel* in the borders of Benjamin, to the south; and they shall say to thee, The asses are found which thou wentest to seek: and thy father, thinking no more of the asses, is concerned for you, and saith, What shall I do for my son?"

Going on to the oak of Thabor he was to meet *three men*, who would salute him, and give him two loaves, &c. Afterwards, he was to meet *a company of prophets* at the garrison of the Philistines, when he should be visited by the Spirit of the Lord to prophesy.

In this Divine visitation of her son's descendant, and his elevation to royalty is one little part of the reversion, which is promised in the mention of the burial-place, the sepulchre of Rachel.

Another, and greater is that which is promised by Jeremiah, who consoles the weeping Rachel, with the hope of her children's return from their captivity:—

(δ.) In the promised recompense for children deplored; (Rachel comforted for her children)

Jer. xxxi. 15—17. "Thus saith the Lord, A voice was heard in Rama, of lamentation, and weeping; of Rachel weeping for her children, and refusing to be comforted for them, because they are not. Thus saith the Lord, Let thy voice cease from weeping, and thy eyes from tears, for there is a reward for thy work, saith the Lord, and they shall return out of the land of the enemy. And there is hope for thy last end, saith the Lord, and the children shall return to their own borders."

This weeping of Rachel, St. Matthew transfers to the occasion of the Slaughter of the Innocents; which,—to be interpreted in conformity with the whole passage in Jeremiah, from whom it is taken,—seems to require a compensation of joy to balance this distress from the loss of her children; which compensation is obviously the great fortune of Him, in whose cause they were sacrificed. He is to be the true reward, the other son "to be added."

(ε.) and in the infant Christ Himself; as referred to by St. Matthew.

If any such good is pointed at, as hidden in Rachel's burial-place; the remark about Ephrath, in the way to which she died, as being the same, as Bethlehem, urges an observation to that place, as the one from which we are to look for the good to arise.

(ζ.) The recognition of her due reward to come, may be insinuated in its name Bethlehem Ephrath, being particularized as the town of Christ's nativity.

"The same is Bethlehem."

Here the Scripture goes a little out of its usual course, to bring before the reader's notice the fact, that Ephrath is the same as *Bethlehem*. And—what makes this more remarkable is—that notwithstanding its having been once mentioned in this place, it is again, although *not with any apparent necessity for the purpose of the narrative*, interpolated in Jacob's recounting the death of Rachel to Joseph, a little before his own death.

Gen. xlviii. 7. "I buried her," says he, "near the way of Ephrath, which by another name is called Bethlehem."

These two admonitions concerning the identity of the place under two names,—Bethlehem, and Ephrath,—could only be, one would think, from the idea, that there was something worthy of being impressed upon our memory. And what wonder in this, if "Bethlehem-Ephrata" were to become afterwards the place pointed out by the prophet, as the place for the birth of the most eminent "Fruit of the womb"?

Mic. v. 2. "And thou, Bethlehem Ephrath, art not a little one among the thousands of Judah; out of thee shall he come forth, unto me, that is to be the ruler in Israel," &c., &c.

(y.) From Jacob's own sense of some great prophetic significance, in the life, which she there terminates:—
as is shown by
(a.) his marking the place with a pillar,

And whatever Divine significance there might be in Rachel's being buried "in the way of Ephrath," Jacob himself accepts, and signalizes in marking the place by a monument.

"For he set a pillar upon her grave—that is Rachel's pillar unto this day."

In thus marking the place by a pillar, he shows how worthy he thought the place of her burial was to be recorded for after generations; and upon what other account, than that of the association she had in the family Blessing? For in Rachel he felt that he buried her, whom the Divine ordaining had ever presented to his view under the idea of destination to mother of the Blessing. It was Rachel who had been first seen, seen when he was *in the mind to choose a mother for the Blessing*,—the first loved,—the first intended,—the only desired,—the only engaged for,—the only served for,—the latest won. To Jacob she had always been seen, as under a Divine designation,

marking her for partnership with him in the Blessing, which he had inherited—hence his special care to commemorate the place of her burial. When, then, he places a monumental pillar over her grave; it is only because the connexion of her death and burial with the course of that Blessing, which it was his mission to preserve, was a thing deeply penetrating his mind. And if a monument's persistency be any sign for the truth of the persuasion, that prompted its first erection;—that sentiment of Jacob possessed in the pillar set over the grave, a testimony sufficiently durable; “that is Rachel's pillar unto this day”—i. e. 300 years afterwards; if these words were written by Moses; which we need not suppose to have been the last period of its existence:—and much later; if you suppose the words to have been inserted as a note by authority of the Synagogue.

In the time of Samuel, “the sepulchre of Rachel,” being a well-known place, would seem to favour the idea that its site was still indicated by its pillar. As late, indeed, as the captivity, Jeremiah—and even so far on as the time of Our Saviour's birth—St. Matthew being able to make an allusion to the place, and to cite it without fear of obscurity, would seem to come from the same cause;—that its universal notoriety had been secured at least by some mark. And, being within the borders of Benjamin,—the tribe descended from her, through the child, whose birth gave occasion to that death, which the pillar itself commemorated;—it is not likely that their sense of their own honourable descent, would allow them to let such a precious testimony set up by the Patriarch Jacob, fall into oblivion or decay.

Nor, since the Christian era, is it likely there would be wanting some mark or other of the site of the grave: since the tradition of its place has been well preserved; so that there is entertained no doubt amongst travellers and antiquaries,—concerning its identity. And, to preserve it still better, the Mahometans, who share with Christians, a veneration for the saints of the Old Testament, erected a rectangular building, which, according to the opinion of some, being hollow, might have formerly contained a pillar.

At all times, even to the present, the place has been one of devout interest to Jews, Christians, and to Mahometans; and this tender memory, in which it is preserved, testifies well, how deeply through Jacob's monumental mark, posterity has been imbued with that sentiment, his erection of it sprung from—that there was something in Rachel, which was not to die with her earthly days; as the story of her end prefigures. For, dying, before reaching Ephrata, *the place of fruit*, which is Bethlehem—in faith,—in the pangs of childbirth with Benjamin, yet without having a son recorded to her, in confidence of the other son to be added; she seems to bespeak from the just mercy of God, that recompense, which she rendered up her soul hoping for;—that there should be born to the honour of her name, at Bethlehem-Ephrata,—eminently as the fruit of the womb, the true “son of increase,” that shall build up the house of Jacob; who, instead of presenting to her only a cause of anguish, even to death,—should satisfy her soul with a sight of him, raised to the honour of the right hand of his father, from the sorrows that marked his entrance into the world. These presages of a future greatness, happening at her end, worthily close the life of Rachel, and the period of motherhood from the time of her first bearing Joseph.

iii. Her place as the wife of the heir of blessing is also recognized in Scripture by the honour it attributes to her,

And according with the excellence of the position held by her in Jacob's family, is the honourable manner, in which her name is placed among the wives of Jacob, in the genealogy afterwards given of the whole family.

1. in the Gene- Gen. xlv. 8, &c. “And these are the names of the children of Israel, who came into Egypt.

“Jacob and his sons.

“Reuben, Jacob's firstborn.

“And the sons of Reuben, &c.⁷

“And of Simeon, &c.

“And of Levi, &c., &c.⁸ And of Judah, &c.⁹

“And of Issachar, &c.¹ And of Zebulun, &c.²

“These are the sons of Leah, whom she bore to Jacob, in Mesopotamia, &c.

“And the sons of Gad, &c.³ And of Ashur, &c.⁴

“These are the sons of Zilpah, whom Laban gave to Leah his daughter.

7 Ver. 10. 8 12. 9 13. 1 14. 2 15. 3 17. 4 19.

"The sons of Rachel, *Jacob's wife* : Joseph and Benjamin.

"And unto Joseph were born Manasseh and Ephraim, &c.⁶ And the sons of Benjamin, &c.⁶

"These are the sons of Rachel, that were born to Jacob.

"And the sons of Dan, &c.⁷, and of Naphtali, &c.⁸

"These are the sons of Bilhah, whom Laban gave to Rachel his daughter.

"All the souls that came with Jacob into Egypt that came out of his loins were sixty-three."

In this record of the family, it is to be observed that in giving Leah's children, the form is first to name the children Reuben, Simeon, &c., with their children; and *then* to add: "These are the children of Leah whom she bare to Jacob," without any introduction, or heading; such as, "The sons of Leah" followed by the list. Again, Leah is not called "*the wife*" of Jacob: And also in giving the handmaid's children, after the recital of the names, there is merely added, "These are the sons of Zilpah," of "Bilhah," whom Laban gave to Rachel without any prefatory heading. But both these two things are found in the short account of Rachel's;—the heading, and the conclusion: and with her name is the addition of the title the "*wife of Jacob*:" which title she alone, of all the wives, is honoured with; which she must therefore have by excellence, in a sense, and a dignity, that Leah, and of course still more the handmaids, Zilpah and Bilhah, could not claim.

This pre-eminence of Rachel in the wifeship, which the formal register indicates, is no more than what is observed towards her name in Jacob's own use, in speaking of her: as in his answer to his son's request, to let Benjamin go down into Egypt with them: which is narrated by Judah to Joseph in Egypt. For in trying to beg off Benjamin from being detained in Egypt upon the plea, that it would be so terrible a blow to his father Jacob; Judah, reciting what Jacob had said to them, when they requested that Benjamin might go down with them, says,—

"And thy servant (i.e. Jacob), said to us; "You know, that my wife bore to me two sons⁹."

⁶ Ver. 21.

⁶ 22.

⁷ 23.

⁸ 23.

⁹ Gen. xliv. 27.

2. and in Jacob's own honourable manner of naming her.

i.e. Joseph torn in pieces, and Benjamin, whom Joseph was now demanding to be kept.

"*My wife*," as if he had no other wife! But as he had many wives, this one is mentioned as the sole one, for the reason, that she was pre-eminently such; even in such a way, that the others were not worthy of being named in the same degree with her; being *alone* in this *regard*, that she was a wife having a plenary title to that position. And this wife, who bare him the two sons, was Rachel. And for what reason is she "wife" to the heir of Blessing, except to be *mother*, mother of the children of *whom he desired to be the father*;—the mother of the promised Seed.

C. These incidents recorded of Rachel seem to denote her to have been chosen for Jacob by Divine Providence to be Mother of his promised Seed of Blessing.

The marks, then, of Rachel's Divine predestination to a high place in the motherhood of Jacob's Seed, seem distinctly traceable in the incidents of her life, from the very commencement.

In her being chosen as the wife of Jacob, through the Divine guidance of him, while engaged in the very mission of finding a consort in the Patriarchal Blessing, she is shown as the *intended* Mother of the promised Seed. In her bearing,—after a full proof of her faith, by years of sterility,—in answer to her inspired desires,—her first son Joseph, whose *name*, the note of increase,—vouches him as the riches of the family—while his birth, the ceasing of her long-deplored reproach, is taken as the time to celebrate the hope of yet "*another son*," the last fulfilment of her desires: she has scaled to her, her destination as the female source of Jacob's greatest Offspring.

In having Benjamin, the son of sorrow, while nearing the seat of fruitbearing Ephrata, the place of *the future "fruit of the womb"*, at the cost of her own life,—in full faith of the promise of God;—by which she wins the title of a mother "to be comforted,"—and that at Bethlehem; she receives from God, the grant of a child; who, being not the *substance* itself of the treasure that was due to her, but the Divine acknowledgment of its being *still owing* to her,—stands as the earnest and guarantee, that her assured rights of mother are to be realized, in the possession of *another Son* worthy to be figured in the son she bears.

In the love, which she has from Jacob, as his dearest and in some sense *his only wife*;—in the regard, and care, she finds paid her by him, as the most precious of all the women of his household;—in the tender respect, with which her memory is cherished by him and by her people afterwards, as they cherish the name of the mother of the nation; in the distinguished style of setting her name in the registers of the family;—in all these things she enjoys testimonies of honour, and respect, which could have been suitable to her only, as being acknowledged to be an illustrious link in the line of Israel's parentage.

With such authentications then, as Jacob's chief partner in the hereditary blessing; how could we suppose, that her name should be unwritten in the ancestry book of Jacob's expected Seed?

Conclusion.
1. She therefore must be amongst the ancestry of the Messiah:

Such an opinion would be in idea to make the manifested plan of God's providence an unmeaning show:—It would represent Him as laying foundations long prepared and precious, in order for a building, which He should afterwards build without any foundations at all. He would be wantonly rendering abortive the work begun by His encouragement. He would be depriving His servants of a share in a labour, to which He had invited them; and of a joy, which He had taught them to hope for:—He would be turning the pledges of future blessing into a mocking illusion of His children's faith, and His people's reverence into devout folly. No! rather the veracity of God, "whose gifts and calling are *without repentance*," never taking away unforfeited, a lot which He has once granted, but ever *filling* the cravings, which He has Himself created, and bringing about whatever good He has Himself though only faintly signified;—demands an appropriate import, to give value to the presages, so strongly marked, of Rachel's mothership in Israel. And her beginnings must accordingly be understood, as having been made by Him, to be advanced to their fitting maturity:—her desires of children were inspired by Him to be satisfied:—The earnest she receives in the child of sorrow, must have been

made by Him, to be sequeled by a full imbursement—that of comfort from children welcomed in her own border.

But this could be performed only by there being secured to her, what she had been excited to hope for, a part in the progenitorship of Israel's Offspring.

And this Offspring is, as we know, no other than our Lord Himself.

Rachel, therefore, must be included as one of the line of His progenitors.

2. To which the only means open for her was through the line that goes by the side of the Messiah's mother: But since our Lord's parentage had *one* the paternal side already held by the progeny of Leah her sister, she could not find her due lot in this honour, unless she had as her post, the *female* side to procreate.

3. So that the Blessed Virgin Mary who is His mother, must be descendant of Rachel, wife of Jacob. Rachel must therefore, by force of the sole remaining alternative, be held to have been constituted progenitrix for the Blessed Virgin Mary; who is the Mother of Our Lord.

JOSEPH, SON OF ISRAEL, AN ANCESTOR OF THE BLESSED VIRGIN MARY.

CHAPTER I.

HIS PREDESTINATION TO THE PROGENITORSHIP OF OUR LORD'S
MOTHER, AS THE BIRTHRIGHT SON OF ISRAEL.

SECTION I.—THE BIRTHRIGHT SENSE OF HIS TITLE “SON OF ISRAEL.”

THE next notable personage, whom the line of Ephraim offers to be noticed, is the great Son of her, whose Messianic prospects we have just been treating,—Joseph, Ephraim's own father: concerning whom, therefore, it will now be our business to show, that,—as his own mother's hopes might well lead us to expect,—he was to be a Progenitor of the Blessed Virgin Mary. For by virtue of the same reasoning we used concerning his mother Rachel, it was by being Progenitor to her, that he could alone arrive at the dignity of being Progenitor to the Messiah: which, however, the Scripture manifestations clearly enough declare him to be;—in their assigning to him, in a multitude of ways, a Progenitor's mark. This mark consists in a certain grand position, by which he represented the Messiah under His character of Jacob's promised Seed.

The next personage in the line of Ephraim after Rachel is Rachel's eldest son, Joseph,

whom the Scripture marks out sufficiently as a Progenitor by the mother's side, of the Holy Seed,

This Messiah-like character was not principally that of being a prince, king, priest, or prophet: as Samson, Samuel, David, or Moses; although there is not wanting to him a share even of those offices. It was one belonging to him as *successor to the heirs of the Patriarchal Blessing*, arising

in representing him as Jacob's son of promise, in the very title, it ascribes to him of "Son of Israel," or son in the eminent sense of the word, beyond all other sons.

from his rank amongst the Patriarchs, in the line of generation. And this character was that of his being, in a surpassing manner, THE SON OF ISRAEL.

This surname of "Son of Israel," indeed, which was assigned to none of the other children, or to them only in common,—unless it be once to Levi, (when it is not a title, but merely used historically) ¹—he seems to bear by way of *eminent distinction*, as a formal title, even in the genealogies of the Hebrews. Thus (in 1 Chron. v. 1), "His" (*that is*, Reuben's) "birthright was given to the Sons of Joseph, the *Son of Israel*."—And again ², speaking of the country of Joseph's descendants, it says:—"In these dwelt the Sons of Joseph, the *Son of Israel*."

It may not be for any less significant reason—though not marked so plainly,—that his sonship to Jacob is cited by St. John ³, speaking of "the parcel of ground, that Jacob gave to *his son Joseph*."

The perfect accordance of the title of "The son of" with the idea of *pre-eminence*, amongst the nations of the East, may be well illustrated by the Mohammedan account of Turk, the reputed son of Japhet: of whom it is said, that he was styled "Yafet Oghlan," or "*the son of Japhet*," as a distinguishing title among all the other sons of Japhet.

They add also that he held the rank of *primogeniture*, another instance of the dignity, which attaches to that position ⁴.

And no less a pre-eminence seems to be attached to the eminent manner in which Joseph is called "Son of Israel."

Now the idea of "Son," in the most eminent sense of the word, can be given only to *one* in a family;—i.e. to him, who, being fully successor to his father, *represents him* by holding his place. For, as the place held by the father himself is *only one*; *he who holds the place after the father*, also must be one only. And this successor is most properly the son, in

¹ 1 Chron. vi. 38. It is merely the necessary termination of a retrogressive genealogy, where Israel is necessarily inserted as the last name.

² vii. 29.

³ iv. 5.

⁴ David's Grammar of the Turkish Language, p. iii, Prelim. Discourse.

whom resides the primogeniture;—whether that primogeniture be *by nature*, in order of time; or otherwise legitimately, by *elevation* to the dignity. Thus the idea of "first-born" in Scripture is most sacred. He is to the father "the beginning of his strength". Again Jacob, speaking to Reuben, whose dignity of firstborn Joseph received, calls him—"the beginning of my strength, the excellency of my power". It includes also the dignity of being the one, through whom the lineage of a man, his *name*, and *honour*, are most properly, and most worthily, continued;—a successor to his father, in the most complete sense, in which a child can be successor, in any thing in which his brothers partake along with him. And nothing less than this seems to be expressed in the word "son," when used in its more eminent sense. When, then, the Scripture, and Jacob himself, assign this title of "son" in its eminent sense to Joseph, and to him alone;—Joseph is not obscurely denoted as *the chief successor* of his father, in whom as his first-born, Jacob the Patriarch saw *his hopes of the future Seed of Blessing* to be principally vested. And such a successor *should there be* for him; in which, in prospect of the Holy Seed, there should be for Jacob: order to the realization of that, by which his name and honour were to be continued—the coming of the promised Seed. For as it was necessary for this Seed, that even amongst the tribes, that were to have a share in its progenitorship, there should be *one tribe* having the principal place,—since it was necessary for him as Progenitor, that there should be a special successor amongst his sons. (principal, i. e., not in *government*, nor in the *priesthood*, but in the affair itself of the *progenitorship*;)—it was accordingly requisite also, for this one principal tribe, that there should be selected from the sons of Jacob, as its foundation, *one principal son*;—a son, who should be son in a degree of dignity, excelling all the rest,—his truest successor and representative in the Patriarchal inheritance.

While then,—as is on all hands allowed,—Judah the fourth son occupied, as "ruler" and "prince," a most honourable portion in this sonship; the principal part of this succession to Israel the father was reserved for another, who was

* Deut. xxi. 17.

* Gen. xlix. 3.

to be source of Israel's main increase, and that other is one, that might be called, in this exalted sense, "*the son of Israel.*"

Now this son is Joseph: as shown in his being the holder of the Primogeniture of all Israel, to which, along with many other titles,—

That Joseph then was this great son of Israel, by whom Israel's Blessed Fruit should come, is sufficiently expressed to us, as I shall endeavour to show, by the Divine signs apparent in his life:—in which we find an authentic acceptance into his own family of the *great Israelite Primogeniture*, to which the family blessing of *Messianic multitude* was attached. And this position, afterwards crowned in him, with a special designation, as *the source of Israel's Shepherd*, had been previously well earned by his most exalted *merit* as the stay of his people;—and all this in verification of previous *Divine presages* of pre-eminence amongst his brethren; which had been given to him, even already regarded by his father as *destined* for the dignity of Israel's chief Son: as indeed he had been really *born by right of his parentage*.

SECTION II.—HIS EARLIER BIRTHRIGHT MARKS, BEGINNING WITH HIS MATERNAL ORIGIN, THENCE ONWARD THROUGH HIS YOUTH.

His radical right to the dignity of Israel's Son was ensured to him by virtue of *his maternal origin*. For his mother he had from the very beginning, a radical right—the preceding Essay, in a connexion, not less as son of the chief wife Rachel. honourable than as his *lawful wife*;—and that not as were Zilpah, and Bilhah; who were each taken as accompaniments of another wife, and in a condition of slavery;—but *free*, as was Leah; and not only free, but the wife *elect*;—the only one of Jacob's wives, who could claim the name of wife of free choice; and that elect wife the *beloved* one; the only one, who was honoured pre-eminently by the name of "wife." She then, being so much the more honourable in her Motherhood, gives to him so much the more dignity in his sonship; which, supposing the same father, follows in part at least, the condition of *the mother*, and may be as different as that in degree of honour. He then, being the son

of "the wife,"—the "elect,"—the "free,"—the "beloved,"—has a title to the Son of Jacob, which cannot be claimed even by the sons of Leah, and still less by the sons of the hand-maids: and that dignity is that of *chief Son*;—since of that mother, so eminently wife, he is the *firstborn*; and consequently may, with reason, be considered in a special sense, the Son of Israel; and entitled to the honour of continuing Israel's name, and hopes, which is the chief portion of Jacob. For he is not the firstborn merely, as were Ishmael, and Esau; who got the primogeniture in the order of *time*, and nature; but not in the order of *God's intention*: which, however, Joseph did. For he came into the world,—not as others, whose birth is under a more general providence,—but as an object of special concern. He was the child of God's remembrance, wherein his mother's fore-appointment and her prayers had been faithfully laid up. It was pursuant to this long-settled purpose about her fruit-bearing; that He would take into His own hands the matter of his birth, to fix its time, and the order of its coming; from no other assignable reason, than because of a momentous part, which he was to play in the permanent interest of that family, whose concerns He watched with such continual care. And that part was one, which is sufficiently characterized in the name "Joseph," i. e. "Increase;" which name given to him by his mother by Divine inspiration, designated him as the son, by whom the increase of Jacob, and his enlargement into many nations, was to come to pass:—as seems to have been predicted in the accompanying words—"The Lord shall add to me ANOTHER SON." For this other son,—as has been shown in the preceding treatise on Rachel,—though Benjamin was meant literally,—could have its true object only in the promised Seed of Jacob to come; and therefore by this same Joseph. And so much did his father himself seem to hope of him, even when a child. For his solicitous care in bestowing him as the most precious part of the whole household, in the hindmost of the three companies, that he might have the utmost chance of safety from destruction, proves how much he

His future destiny as such is characterized by many signs—

(i) His being the child of God's remembrance.

(ii) His being the object of various pre-significations in

the name Joseph;

β the earnest of the other son;

γ Jacob's care of his mother Rachel.

felt there was depending in the interest of his own hereditary hopes, upon Joseph's life being preserved. So that his father's conduct, with regard to him, even at this age, shows an appreciation of his rank amongst his children,—quite according to what might be expected from his mother's position, as "the wife of Jacob;"—that he was the child, through whom the hopes of the grand Increase to the house of Israel was to come.

(iii) His being the main character in "the generations of Jacob." And this expectation is fully justified by the history, which is given of *his fortunes* afterwards; which are related in the last chapters of Genesis; beginning at the 37th. In which, the first words seem to take for granted the position of Joseph, as being the main character in Jacob's "generations:—"—

Gen. xxxvii. 2. "Now these are the generations of Jacob: *Joseph* being seventeen years old," &c. :—

It then proceeds throughout, with the history of *hardly any other one than of Joseph*. The word "generations" here, is employed in the same sense, as when it says—"These are the generations of the heavens and the earth," with the intent to record something that *follows*; which is the history of Adam. In the same way, "These are the generations of Esau, who is Edom'," which is a title of Esau's *descendants*, not his progenitors. So here "the generations of Jacob,"—the title prefixed to the history of Jacob, regards *those descendants, who were chiefly concerned in the Divine plan*, whose manifestations are to be recorded. This history may extend

Reaching to 14 chapters: from the present chapter, the 37th, to the 48th, at the least. At a larger reckoning, it will include the 49th, in which Jacob's last words, and death are given; and also the 50th, where his funeral is recorded. But, whether this title have reference to so much, or to somewhat more; the life of Jacob, which follows at the end of this portion, in a pretty consecutive narrative, is at least not complete, until the 50th,—the end of Genesis. So that, if computed, as reaching to this extent, it will comprise not less

¹ Gen. xxxvi. 7.

than fourteen chapters. Now this is *the only history* of Jacob, and his family, from the time of Jacob's having a full-grown family of sons. And yet it consists of the history *only of two of the sons of Jacob*; i. e. *Joseph, and Judah*; in the same way as the history—though called “the Acts of the Apostles,” consists, nevertheless, of the acts of only *the two apostles*—SS. Peter, and Paul. Of Judah, there is given, as for his own sake, only *one* chapter, the 38th; the rest is taken up, with very trifling exceptions, in narrating the fortunes of Jacob's other son—*Joseph alone*. The others are not mentioned at all for their own sake, i. e. as direct objects of history; except once, —in the formal genealogy of fifteen verses, in the 46th chapter, when enumerating *the souls that went down into Egypt*;—and another time, on Jacob's death-bed passage, when their several destinies are prophesied. But their actions as self-important are *never recorded* within the narration of “the generations of Jacob;”—since Simeon's and Levi's attack upon Shechem had been mentioned before. If they are mentioned at other times, than these, which have just been cited; it is only *incidentally to the history of Joseph*; and that in a way rather to the honour of Joseph's innocence, and forbearance, than to their credit. If these “generations of Jacob,” consisting, as they do, for the greater part, of Joseph's life, and a scanty record of Judah's family, give that, which was chiefly important in the history of that hereditary Blessing of the promised Seed, *which it is the object to give*;—we should be warranted in inferring, that, in that descent of the Blessing to posterity, the Holy Spirit saw the most important link to be that, which rested in *Joseph, and Judah*;—and proportionately to the pre-eminence of Joseph in the history, the *greatest* to be that, which depended upon the life, and actions of *Joseph*. Joseph, therefore, we should have a right to conclude, was the son, by whom in union with Judah, as second, the “generations” were to be continued. And upon what grounds, the history itself enlightens us. “Joseph”—the account com-

to the exclusion of all other children from the History, except Judah in one chapter.

Shows him to be the most important of all the children of Jacob.

(iv) His being the object of auguries :—
a Youthful promise,—favour,—personal beauty.

“being seventeen years old.”

He had grown up without any thing recorded of him, that was unworthy of the high position, which came to him, through his mother's rank, and his father's favour. And his beauty—like that of his mother—Rachel,—herself eminently beautiful,—being not merely a natural accident, but an effect of the favour of God, Who had taken charge of his being, even from its very foundation, was a grace quite fitting for the child, who should be the instrument of furnishing the human nature of the Son of universal Benediction.

The prestige of future dignity which his birth, his virtues, and bodily grace had already raised about him, are very much heightened now, by other appearances,—the tokens of a distinguished position amongst Jacob's children.

§ His own father's constant predilection for him, And first there is his being the *principal object* of his father's love; as is mentioned, after his companionship, with other children, tending the flock.

Gen. xxxvii. 2, 3. "Joseph being seventeen years old was feeding the flock with his brothers, and the boy was with the sons of Bilhah, and the sons of Zilpah, his father's wives; and Joseph brought to his father their evil report. Now Israel loved Joseph more than all his children; because he was the son of his old age, and he made him a coat of many colours," or "many pieces."

Jacob is not spoken of as "Jacob," but as "Israel;" between which words, there is some difference in the occasion of using—"Jacob" when mentioned simply as an individual, or unit; and "Israel," when more solemnly representing the interest of all Israel, as family, or people. The contrast is indicated in the words—"The sons of Israel carried Jacob"; not—"the sons of *Jacob* carried *Jacob*;" and throughout the latter part of Genesis, there is found the same discrimination in the use; although not always with the reason uniformly manifest. When it is said, then, that "Israel loved Joseph"—there is sufficiently signified, that the love, which he had for Joseph, was a love, which he gave him out of those motives, which belonged to him as "*Israel*," the father of the chosen people, and not from merely natural complacency: which, however, there was no want of ground for. And, indeed, Israel, whose whole thought was in the Blessing, must naturally have directed his love to that one of his chil-

[§] Gen. xlvii. 5.

dren, whom he saw the Blessing chiefly depending on. For him to love Joseph more than all his children, would therefore only indicate, that he was the one, in whom his hopes were chiefly invested, as being more than the rest his "son."

This is not inconsistent, as it seems to me, with the reason for his love as assigned in the text—"because he was the son of his old age:" although there does not appear so great a difference between Jacob's age, at the birth of Joseph, and that at the birth of his other sons, even the eldest. For all the other eleven children, including his daughter Dinah, were born within fourteen years, i. e. from Jacob's seventy-eighth year, when he first married, to his ninety-first year, when Rachel bore Joseph, at the end of fourteen years' servitude; and it might be argued that the time was even much less*. It would seem to mean simply, that he was the latest born of all the sons; who might all be said to be, of his old age. Whatever be the mode of justifying the expression,—certain it is, that to be the "son of old age," is not unfrequently connected with the idea of a son of *promise*; especially after the mother's natural sterility; as it was with Isaac,—the son, in whom Abraham's Seed was to be called; of whom "Abraham's steward¹," speaking to Laban, said,—*"And Sarah, my master's wife, bare a son to my master, when she was old."* It is also true of John the Baptist: of whom, the angel announced to Our Blessed Lady, "thy cousin Elizabeth hath conceived a son, in her old age²." For both Zachary and she were, as it is said, *"well stricken in years."* If, as is quite consistent with this sense,—it be also understood, that he was to him a son,—*companion of his old age*; this is a quality, the same as that, which the women wished, as a blessing for Naomi, upon her daughter Ruth's bearing a son by the gift of the Lord; afterwards called Obed;

* It would seem from the text, at first sight, at least, that these twelve children, eleven sons and one daughter, were all born *within seven years*. But probably we are wanting in the requisite date for a certain judgment upon the question. Leah was *apparently* taken to wife at the end of the first seven years' servitude, and Rachel had been wife for some years before the end of the second seven years, at which time she bore Joseph. It is, after all, not inconsistent with the text, to suppose that both Leah and Rachel were taken to wife at the commencement of the *first seven years*.

¹ Gen. xxiv. 36.

² Luke xxii. 36.

who was destined to be the father of Jesse, David's father. "He shall be³," said they, "a restorer of thy life; a nourisher of thy old age."—Jacob, too, might very well have, with a view to posterity, a similar sentiment concerning his "son of old age,"—"Joseph," to that felt by Tobias's mother; who, when lamenting to her husband, her son's absence in a distant country, couples along with the titles—"the light of our eyes, the staff of our old age,"—another one—"the comfort of our life, the hope of our posterity:"—To whom, also, at another time, she says—"We have *all things* together in thee alone."

There might also be a stronger reason for Jacob's loving Joseph as the latest born, or son of his old age; inasmuch as the latest born was, in this case, the child that had been *first hoped for* in his marriage,—the longest waited for, on account of Leah's intervening, and Rachel's long barrenness.

Whether, therefore, "son of old age" be taken as connected with the idea of God's promise,—or with that of companionship,—or as representing the result of long-deferred and long-cherished hopes; Jacob's predilection for Joseph, as the son of his old age, seems to have been grounded on the idea of his being above all *his children*, the one son, by whom his *hopes of the sacred posterity* should become realized. And if so, it is

as shown also in this sentiment, which he signalizes by clothing him making him a coat of divers colours or pieces. him with a mark of his preference.—"And he made him," with his own hands, as it would appear from the text, "a coat of many pieces,"—out of that same love, as its motive, as is evident from the mention of the gift, following upon the saying that "he loved him." His giving him a coat is a mark of fondness, like that, which Hannah showed her son Samuel; for whom, when dedicated to God, "she made a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice;" which seems to have been a designation of the child to some special high dignity. Some suppose the "many pieces," or "many colours," of Joseph's coat, to have expressed the prudence of the character of Joseph. It might, perhaps, rather express the *variety of tribes*, afterwards to be bound in

³ Ruth iv. 15.

his interest:—as the new garment of Jeroboam, rent by Ahijah, the Shilonite, into *twelve pieces*; of which, *ten* were given to Jeroboam, and the rest reserved for the house of David⁴,—signified the tribes, plucked out of the *hand* of Solomon. And, as the seamless garment of Our Lord, is always understood to represent the *unity* of His people under *one* head; in which *also* all the tribes are blended into one:—so it may not be unreasonably conjectured, that the *one coat*, made of “*many pieces*,” was an emblem of that *federal state*, afterwards to come to pass, by which so many separate tribes were united in the house, and name of Joseph.

The clothing with garments, and tunics of various colours, was, as in the case of Tamar, Absalom’s sister, a mark of high rank;—because with such robes “of divers colours” were the king’s daughters, that were virgins, apparelled; and, of such, is represented in the Psalms⁵, the “clothing of the king’s daughter, all glorious within:” who should “be brought to the king in a raiment of needlework.” So too, the coat of divers colours or pieces, given to Joseph, might be, in like manner, a mark of dignity among the children. This gift then made by Israel to Joseph, as to his favourite child, was an outward distinction, in which his interest in Joseph, as the son of future increase, was acknowledged before all his house; which his prudence indeed would hardly have allowed him to do, unless it were,—that Joseph had a right to this mark of pre-eminence, and which the rest had no right to take umbrage at. And as such, indeed, was it *received* by His own brothers’ envy.
by his brethren: who—

Gen. xxxvii. 4. “when they saw their father loved him, more than all his brethren; they hated him, and could not speak peaceably to him.”

This hatred is “a hatred without a cause;” the same, as Christ afterwards applied to Himself, out of David’s Psalms; and applicable to all, who are His; whether *after* Him, or *before* Him. It is the hatred, which the builders, in rejecting, show toward the corner stone; which afterwards became “the head of the corner;” and their offensive speaking was no less “that open sepulchre of a mouth,” against such, as God “defends

⁴ 1 Kings xi. 29—35.

⁵ Ps. xlvii. 13.

with His grace, as with a shield." It is the hatred, which the envious have of God's elect; whom they see destined as an honourable instrument in God's work:—which in that case was, that of being most favoured son of Israel.

For, in hating him, on account of Israel's love of him, the grounds of that love,—his virtues, and prestige of greatness are implicitly an object of their hatred. In hating him, they therefore testify, though unwillingly, their own sense, that there was in Joseph something, which was to render him the one in whom rested the greatness of the family:—his certain predestination to which, is now divinely intimated to him in a dream.

The same destiny more definitely pre-signified in his own dreams, divinely excited in him—
(i) of *sheaves*, betokening eminent fruitfulness;

Gen. xxxvii. 5. "And Joseph dreamed a dream; and he told it to his brethren; and they hated him yet the more."

In which increased hatred they only add their testimony to his future pre-eminence amongst his eleven brethren: to which the dream itself points forward.

6, 7. "And he said to them:—Hear, I pray you, this dream, which I have dreamed. For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf."

The matter of the dream is the sheaves of corn,—the means of sustaining life, and is pregnant also with an allusion to fruitfulness. The sheaf being in the midst, signifies his becoming the centre of his brethren: and its standing upright, his ascent to power over them:—their standing round, and making obeisance, the acknowledgment of him as their superior in these things:—as they interpret themselves in their reply:—

8. "And his brethren said to him, 'Shalt thou indeed reign over us? And they hated him yet the more, for his dreams, and for his words.'"

(ii) Of *stars*, betokening future glory:

The meaning of the first dream is confirmed by another of larger signification.

9. "And he dreamed yet another dream, and told it to his brethren; and said, Behold, I have dreamed a dream more; and behold, the sun, and the moon, and the eleven stars made obeisance to me."

In dreaming another dream, a *greater certainty* is added to the former; though both are one. The reiteration of a dream

is a mark of this, according to Joseph's own exposition to Pharaoh, on another occasion ; in which he said,—“ And for that the dream was *doubled* unto Pharaoh twice ; it is because the thing is established by God, and God will shortly bring it to pass.”

The second dream, though of the same character as the first, has this additional circumstance ; that not only the eleven brethren, but his father and mother, also are introduced as making obeisance to him,—and, while in the former dream of the sheaves, the image is taken from earth ; like the sand upon the sea shore in representing Abraham's posterity ; the second image, that of “ sun, moon, and stars ” making obeisance, is taken from the heavens ; like the second image of stars for multitude, in which Abraham's posterity are represented.

If fruitfulness is aptly signified by the first,—glory is by the second. Its aim is well confirmed by his father, and brethren to whom he tells it.

Gen. xxxvii. 10. “ And he told it to his father, and his brethren ; and his father rebuked him, and said unto him, What is this dream, that thou hast dreamed ? Shall I, and thy mother, and thy brethren come to bow down ourselves to thee to the earth ? ”

The brethren, as before, now double their ungracious confirmation of his destined greatness, by their renewed hatred.

followed by Jacob's surmise of his future destiny, as presaged in the sheaves and stars of the dreams.

11. “ And his brethren envied him, but his father observed the saying.”

Like Mary, the mother of Jesus ; when the shepherds came to visit him : who “ kept all these things, and pondered them in her heart.” So again, after His return from the temple, at twelve years of age, she is said to have “ kept all these sayings in her heart.”

With a like reason, Jacob's rumination upon Joseph's dreams was evidently from some very strong suspicion of the future greatness of his child, as the leader of his people, and the centre of its glory.

CHAPTER II.

HIS BIRTHRIGHT POSITION, MARKED IN HIM BY A SANCTIFYING TREATMENT.

SECTION I.—HIS SANCTIFICATION BEGUN IN A PURIFYING EARTHLY TRIAL.

THIS rank, as Israel's special son, which the foreshadowed greatness of his increase, in the midst of his brethren, and the height of his patriarchal glory above his family, seemed to declare;—and that,—as his brethren's envy confessed,—

4. The realization of this pre-signified destiny is now set forward by his being debarred from all earthly means of attaining it; but too plainly; is now *set forward* upon the sacred way towards its realization, *one grand step*: consisting in his being utterly *debarred* from all the merely *natural* means of its attainment, by the

hand of the same Divine Disposer, who had in dreams prepared him for it. And in order to bring it about, He uses as the means, the very one, which his brethren, out of envy of the

through his dreams' intention, employ for defeating it; which brother's endeavour to defeat it. is an attempt on their part, to get him *cut off from all his portion* amongst the children of his father; by thrusting him away from his father's house. This method,

which, instead of his extinction, as they at first intended, is ultimately decided upon by them, as the mode of defeating

his welfare; they find an opportunity of effecting, upon his performing at his father's bidding, a benevolent errand towards them, when they are far from home. For—

Gen. xxxvii. 12—14. "his brethren went to feed their father's flock in Shechem;"—a place more than forty miles north of Hebron, where Jacob was

then residing. "And Israel"—here for the second time called by that great name, when concerned with Joseph—"said to Joseph, Do not thy brethren feed the flock in Shechem; come, I will send thee unto them. And he said to him, Here am I: and he said to him, Go, I pray thee, and see whether it be well with thy brethren, and well with the flocks, and bring me word again."

It was a commission, not perhaps requiring a very mature prudence; nor, of itself, would it seem to imply any priority in Jacob's pastoral economy. But, as all the rest were feeding; in which, he being seventeen years old, was of an age able to join in better than his younger brother Benjamin, who was perhaps with them; Jacob having kept him at home, seems to have arisen from a greater desire to have him in his company; and consequently, from that greater affection, which he is before said to have for him; and the looking after the welfare of his brethren, and their flocks may have been given to him, as being an office of greater honour than that of acting as a shepherd among the eleven.

It was a duty of benevolent care towards them; and belongs for this reason to one, who acts as foremost among the sons. It was a command given according to God's own pleasure: otherwise it would not have been mentioned. It was not limited in its words, to any stated time: it would only be understood to cease, for this time at least, when he should have brought back word. In his answer,—“Here am I”—is expressed his readiness to accept the duty; and that in a solemn manner:—as when Samuel answered the Lord, who called to him at night three times—“Here I am,”—to show his readiness to do whatever he should be bid. So also Isaiah¹, to the voice of the Lord saying,—“Whom shall I send, and who will go for us?”—i. e. to the people; answers, “Here am I, send me.” In understanding the order as Joseph does, he considers himself bound not to hold himself discharged of his duty, until it is performed; and that under whatever difficulties.

Gen. xxxvii. 14, 15. “So he sent him out of the vale of Hebron; and he came to Shechem. And a certain man found him.”

Who this man was, whether an inhabitant of the place, or an angel, is left to conjecture. It was, however, evidently one

¹ vi. 3.

executing the guardian care of God upon Joseph and his brethren.

Gen. xxxvii. 15, 16. "And behold he was wandering in the field; and the man asked him, saying, What seekest thou? And he said, I seek my brethren."

As the Son of Man, when sent by His Father, might have said, in taking such interest in the welfare of man;—

16, 17. "Tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren."

Not considering himself as yet discharged of his duty, which he had undertaken by his father's command; although the brethren had left the place, to which they were appointed; where Jacob had bought a piece of land.

In reward for which, they serve him with a treatment, which duly regarded, sets upon him six marks of the Israelite Primogeniture.

(i) His being appointed to death;—

It was upon the performance of this duty of benevolence, as the deputed son, that he meets with a treatment, marking him with a *birthright son's characteristics*; those of a chastening kind;

1. Of which the first is,—the *being appointed to death*; which befalls him through the malice of his brethren, on his first meeting them. For

18—20. "When they saw him afar off, before he came near them, they conspired against him. And they said one to another, Behold this dreamer cometh, and let us slay him, and we will say some evil beast hath devoured him; and we shall see what shall become of his dreams."

Thus subjected to a destination to death, he tastes a lot, like those before him, who had assigned to them *the Birth-right*: as Isaac; who was laid under an order *to be sacrificed*: as Jacob; with whom, the newly-acquired Birthright brought with it, the narrowest *hazard of his life*, from the plot which Esau determined to execute against him at his father's funeral: and as afterwards, the firstborn under Moses; who were by rights all *devoted to death*, as a condition of the people's liberation from Egypt; and also, as under the law, in memory of this, all the firstborn *underwent the form of death*, according to the command,—*"Thou shalt set apart unto the Lord all that openeth the matrix; the males shall be the Lord's."* Again,—*"Thou shalt say when the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the first-*

born of beast, therefore I sacrifice to the Lord, all that openeth the matrix²." We may add also Him, in whom the law terminated, Jesus, the Firstborn of Mary; who was no sooner known to have been "born King of the Jews," than the Idumæan Herod,—Esau's descendant—aimed to crush Him amidst a general massacre.

But this austere feature of the firstborn's lot, is very much heightened in Joseph's condemnation, by the very circumstances, that attend his brethren's conspiracy against him. For they conceive the design of putting him to death, even while recognizing him as the one whom God had chosen for their superior; being, too, now in the very act of looking after their welfare. Now, in this counsel, they exhibit the very conduct of the wicked husbandman, in the householder's vineyard: to whom, "when the householder sent his son, they said amongst themselves, This is the heir, come let us kill him, and let us seize on his inheritance"—which itself also represents the conduct of the Jewish people to the Son, and Heir of the Kingdom of God. So Joseph, being the object of his brother's plot, is marked by their own conduct, as the one, whom God had chosen to be the "Son and heir" of his father's dignity:—and he thus may have applied to him the same observation, which is made concerning the Great Son and Heir, to the Jews, on occasion of their conduct, as exemplified in the parable, "The stone which the builders rejected, the same is become the head of the corner."

When, then, the firstborn had thus universally, somehow or other, the *destiny of death awarded* to them;—that appointment to death, which Joseph meets with from his brethren's enormity, becomes one mark—characterizing him also as the Birthright son.

2. Another firstborn mark is found in his *undergoing its figure*. This comes upon him through ^{(ii) His undergoing its figure;} the attempted execution of his brethren's murderous counsel; only with an exchange in the designed manner; which they make, upon Reuben's intercession in his favour:—

Gen. xxxvii. 21, 22. "And Reuben heard it, and he delivered him out of their hands. And Reuben said to them, Shed not his blood, but cast him

² Ex. viii. 12—15.

into this pit, that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again."

At first they follow his counsel :—

Gen. xxxvii. 23, 24. "And it came to pass when Joseph was come to his brethren, that they stripped him of his coat, the coat of many colours, that was upon him: and they took him, and cast him into a pit; and the pit was empty, there was no water in it."

In their stripping him of his coat, the coat of many pieces, which was on him, he suffers the privation of the emblem of primogeniture, and dignity, as Christ the Firstborn; who was stripped of the coat, which signified, by its seamlessness, the unity of His people. In his being consigned to the pit, he actually *suffers the execution* of their design. For though Reuben, in his counsel, intends his salvation; nothing else but his extinction, *is meant by the brethren*; who were no parties to Reuben's intention.

His counsel effects only, so far as they are concerned, an exchange of the knife for the pit:—so that, in his brethren's placing him there, with the intention of killing him, he really *undergoes the figure of death*: thus truly experiencing the lot, which had been before undergone, in the firstborn: as in Isaac, when bound upon the altar:—in Jacob, when pursued by Esau's hatred: and afterwards, in the Firstborn of Man Himself, against whom the sentence levelled by his persecuting Esau Herod, was really executed in the slaughter of all those, amongst whom He was supposed to be numbered: and afterwards by the same Divine Person, who, in His manner of closing His life underwent it in reality. The likeness of death, which he undergoes from his brethren's attempt to execute its sentence upon him, is thus another mark, adhering to him as Birthright son.

(iii) His redemption from its effect;— 3. A third mark is in *the redemption from its actual effect*: as happily he gains from Reuben's intercession.—For, following his counsel,—though without being privy to his intention,—they cast him into the pit, instead of killing him: by which, in effect, his blood is spared, and his life saved; not *indeed directly*, but by its leading to a further change in their way of dealing with him. This change they make, in consequence of Judah's proposal, of selling him

to the Midianites, who happened to be passing by that way, during their meal:—

Gen. xxxvii. 25. "And they sat down to eat bread, and they lifted up their eyes, and saw, and behold a caravan of Ishmaelites came from Gilead; and their camels, bearing spices, and balm, and myrrh."—

Herbs these, which when in growing, shed a chaste odour; and to the taste give a lively flavour; when gathered, or prepared by art, are serviceable for embalming the dead, and preserving from decay;—being, in general, a power of *restraining corruption*.

They may here be a sign of a preserving mission in the Ishmaelites, who bear them, "going to carry them down to Egypt."

"And Judah,"—here for the first time having any part in the history of Joseph; (in which he appears to intercede for his life)—

26, 27. "said, Come and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh."

For this brotherly turn, by the way, he deserves well of Joseph, and treasures up a debt, which God will not forget to requite; whether the return be made through Joseph *himself* to Judah; or through—what is the more usually-found Divine mode—*Joseph's descendants*, to the *descendants* of Judah.

"And his brethren hearkened to him,"

i. e. complied. Thus his counsel was effectual to his redemption.

28. "Then there passed by Midianites, merchants^{*}. And they drew, and lifted up Joseph out of the pit; and sold Joseph to the Ishmaelites for twenty pieces of silver."

Thus by God's overruling providence, through the instrumentality of Reuben and Judah, is Joseph redeemed from a threatening death: as before him, Isaac the Birthright son was rescued from the uplifted hand of Abraham, by a voice

^{*} These Midianites were descendants of Midian, Abraham's son by Keturah. Whether they are to be accepted here, as identified with the Ishmaelites, descendants of Abraham by Hagar; or whether they are simply identified with them, in the company by association, is not to the present purpose to determine; and for the question, the reader is remitted to commentators upon the place.

from Heaven forbidding: as also Jacob, the next Birthright son, was saved from Esau's design to slay him, by following the advice of his mother, Rebecca, who overheard Esau in the declaration of his purpose:—as, afterwards, in the law, after the slaughter of the Egyptian firstborn, the firstborn among the Israelites, though by first intention, amongst the things devoted to the Lord, were made *privileged exceptions* in the words of the law:—"All the firstborn of man among thy children, thou shalt redeem. And again, in the substitution of the Levites, for all the firstborn of the Israelites, those over and above the number of the Levites, so as to have no substitute, were ordered to be redeemed; not indeed from *death*, but from the dedication, which had been accepted *instead of death*. And again, in the assignation to the Levites of every thing devoted in Israel to the Lord it is commanded:—"And every thing opening the matrix in all flesh shall be the Levites⁴;" (which is the same thing as consecration to God,) "which they should bring to the Lord, men, or beasts; nevertheless the firstborn of man, says the law, thou shalt redeem." So, too, the object of Herod's jealousy was redeemed from the shaft of death by slipping away, under St. Joseph's protection by an Angel's direction, to Egypt.

Thus then Joseph, being, in a manner typical of these laws, redeemed from appointed death, bears in his lot, a third characteristic belonging to the firstborn.

(iv)—*at a price*; 4. A fourth one appears from the mode of redemption itself, in its being *at a price*. For, his rescue from the hand of his enemies, is by the sale to the Ishmaelites; who give over money to his brethren as a price for him. This compensation by money is instituted in the law, for the firstborn, who were to be redeemed from death; as the way, in which their redemption should be made.

The very idea of redemption, of course, implies money, or some valuable consideration, given as a ransom; and, in the law before quoted⁴, it is so understood. It is more explicitly stated in the law of substitution of the Levites; where the price of those, who are to be redeemed, is fixed at five

⁴ Num. xviii. 14.

⁵ Ex. xiii. ; xxxiv. 20.

shekels or ten gerahs⁶: and the money was to be put into the hand of Aaron, and his sons.

Redemption at a price, then, as takes place in Joseph's rescue from death, by sale to the Midianites, adds to him the fourth characteristic of firstborn.

5. A fifth may be found in the *amount of the price itself*; which is *twenty shekels* for Joseph, now ^{(v)—the price of 20 shekels;—} between seventeen and twenty years of age.

Gen. xxxvii. 28. "They sold Joseph to the Ishmaelites, for twenty pieces of silver,"—i. e. shekels.

This is the *very price, which would be given* as redemption money, for a firstborn of between five and twenty years of age, *under the law*: at least, supposing, as is pretty certain, the rate of estimation to be the same, as that assigned for redemption of a person of the same age, from a particular, *or singular vow*: the rules of which, are given thus;—five shekels for a male under five years; twenty shekels for one under twenty, and above five; and sixty for one under sixty, and above twenty. Now this would, in all probability, be the same for the redemption of the firstborn, since the rate below five years is assigned at the same amount of five shekels⁶; and the rate of those above five years is only not detailed, because the law, being given expressly for children, is not at the moment contemplating the case of adults; which, if it had, we may infer, that analogy would require the rate to continue, as it had begun; after the rate of the devoted by vow; namely, twenty shekels for one under twenty, and above five.

This being the age of Joseph at this time, if the rate for the firstborn's redemption is rightly supposed to be, like that of those devoted by vow;—then, in his sale for twenty shekels, he may have a feature, adhering to the firstborn; which is the fifth mark.

6. The sixth, and last, is that of his redemption ^{(vi) with the sacrifice of an animal's life.} being *at the sacrifice of an animal's life*: which is narrated after Reuben's grief, at not finding him in the pit.

29—32. "And Reuben returned to the pit, and behold Joseph was not in the pit, and he rent his garments. And he returned to his brethren, and said, The lad is not, and I, where shall I go?"

⁶ Num. iii. 45; viii. 15.

"And they took the coat of Joseph, and killed a kid of the goats, and they dipped the coat in the blood. And they sent the coat of pieces, and brought it to their father, and said, This we have found, know, if it be the coat of thy son, or not."

"They killed a kid of the goats,"—in order that, through it, they might counterfeit the death of Joseph; whose redemption from the death of the pit is covered at the cost of the animal's life, which is thus made a victim instead of Joseph.

They dip the coat in the kid's blood, that it may seem as the blood of Joseph; and present it to the father, to be accepted as his blood.

Thus does the affair of Joseph's release from death present another rite of sacrifice, which is the sprinkling the liberated party in the blood of the victim slain for him.

In this he undergoes a passage, which bears analogy with a passage in the life of each of those, who had the primogeniture, as the son of Abraham, Isaac; whose delivery from the altar of sacrifice, in Mount Moriah, was at the expense of a ram substituted, and accepted for him:—Jacob himself, who obtained the blessing belonging to his birthright, through the slaughter, by his mother Rebecca, of two kids, whose flesh she offered to his father Isaac, and in whose skin she clothed his neck and hands. Still more emphatically, in the firstborn of Mary; whose escape from destined and prepared slaughter by Herod, cost the blood of so many of those Innocents,—the lambs of Rachel,—in Bethlehem, and the neighbourhood.

That Joseph's rescue from death is covered with a sign of death, in a kid's blood sprinkled on his coat, by those in whose favour, and in whose justification, it was presented, and accepted before their father, is only in keeping with the sacrificial dispensation, which marked the probational career of those, who held the primogeniture.

And what indeed was the Paschal lamb itself, "taken from the sheep, or goats," but a substitution, enacted in the Law, of a victim for the firstborn children of Israel?

Still more perfectly, is the image consummated in the salvation to immortal life, by the Great Firstborn of mankind Himself; who, being stripped of His garments, and delivered into the hands of His brethren, wrought His own

redemption from the hand of His enemies, in presenting to the Father by Himself, blood no other than His own,—that of the true Lamb of God.

Thus, besides Him, who, in a more perfect way, paid the price of His passage to life, in His own life's blood; all the firstborn, if they were delivered from death, took, as a condition of their deliverance, the blood-marked sacrifice of a substituted victim; which, though not with a corresponding intention, is really enacted in the deliverance of Joseph: whose rescue is screened by the slaughter of a kid, lending its own blood to dye the spared one's garments with the guise of death. So that sacrifice of a victim as a condition of redemption from death, is the sixth characteristic, he bears of Birthright Son. Six marks of Birthright Son, then, may be easily gathered in favour of Joseph, from the dealing he experiences from his persecuting brethren:—which contains these six incidents:—

- i. He is appointed to death.—
- ii. He undergoes its figure, in attempted execution:—
- iii. He is redeemed from the effect of its execution,—
- iv. — and that at a price,—
- v. ——— the price of twenty shekels.
- vi. His redemption costs the sacrifice of a victim, taken in his stead.

These six circumstances, exemplified in the sale of Joseph, being as they are, alike with the characteristics, which the firstborn's career assumes through a Divine ordination, manifested either in general law, or by a particular Providence, exhibit Joseph himself, as the one, whom the Divine intention had authenticated amongst his brethren, as the Birthright Son of his family,—the Son of Israel.

These are divinely written signs of the Israelite Firstborn Son of promise,

This deliverance of Joseph above narrated, eventually brought about, as it is, by Judah, after having been ineffectually attempted by Reuben, suggests a consideration somewhat favourable to the future position of Joseph's tribe amongst the tribes of his brethren. For that future tribal pre-eminence, a slight argument may perhaps be induced from his present fortunes as a man, by reason of a required analogy

with a similar correspondence, which seems to exist between his two brothers' fortunes, as tribes, and their fortunes as men.

Reuben's design of putting Joseph into the pit, though with a good intention of restoring him to his father, was not blessed with success; whereas, though later, that of Judah's was. In this disappointment of Reuben's purpose, there may be something partaking of that failure, which belongs to his loss of the birthright; as was afterwards intimated to him on his father's deathbed—"unstable as water, thou shalt not excel;"—and the success of Judah, who is honoured here as the agent, under Providence, of consigning Joseph to his Egyptian career, and thus fulfilling the purposes of God, may be perhaps a part of that lot, by which "he prevailed above his brethren;" so that "the staff" of his tribe did not depart from him.

The correspondence between the fortunes of the tribes afterwards, and the lot in this present history, of the heads, from whom they derive themselves, may tend to argue for Joseph, also, whose part as a person is so important, *a corresponding importance as a people afterwards*: and it might be also *further* conjectured, that in this, it was the Divine intention, that the house of Joseph should incur *indebtedness to the house of Judah*, rather than to that of Reuben. And, if ever afterwards, there should be to the house of Joseph, *a precious Son*, who should be forced, like Joseph himself now, to *descend into Egypt*, in flight from those who sought his life;—what more suitable compensation need there be, than that one of the *house of Judah* should have the honourable office, of being *his guardian* thither? Conversely too,—if any great descendant of the house of Judah should be gifted with the Divine office of protector to such a precious child, in his flight into Egypt,—what could be more agreeable to the idea of Judah's title to return from Joseph, than that that child should be found to be the fruit of Joseph's house?

followed by Jacob's own testimony, in this mourning for him as his "son." To return, however, to the thread of his personal history,—Joseph's Birthright station, which the Lord's Passover-like dealing treats him as having, is again, as a well-recognized condition belonging to him, sadly traceable in the deepened *tone of the mourning*, made for

him by Jacob ; when he first apprehends the feigned tidings of his death, from his coat, presented to him along with the brethren's significant remark,—

Gen. xxxvii. 32, 33. "This we have found ; know, if it be the coat of thy son or not ?" "And he said, The coat of my son it is."

Recognizing the coat as Joseph's, here termed his "son," he speaks of Joseph in his answer, as the brethren had in their *question*,—under a title suitable for one, who was habitually held to be son in a special regard.

His bloody garment works forthwith an undoubting conviction of his son's utter destruction by some beast :—

33. "A wild beast," he continues, "has devoured him ; Joseph is surely torn in pieces."

This supposed catastrophe causes in Jacob a grief, such as one might well attribute to the loss of the most valued offspring of his house.

34. "And Jacob rent his clothes,"—

a sign of grief this, used by those, who had experienced disasters, such as were beyond all utterance, or remedy ;—as by Joshua, and Caleb ; when finding the people apostatizing from their faith, in the promised land, and determining to return to Egypt :—by Job, when learning the ruin of all his fortunes :—by David, when lamenting the death of Saul and Jonathan, and all the slain of Israel :—and afterwards, upon hearing in an exaggerated report, the death of all his children along with Ammon.

"and put on sackcloth,"—

as if looking to Heaven alone, as a source of commiseration, for a loss, which could not be compensated from earth.

"and mourned for his son"—

again mentioned singularly as his "son,"—

"many days."

More days than was usual,—a great mourning,—such as, in Zechariah, is called "the mourning for an only son, a bitterness as for a firstborn."

35. "And all his sons, and all his daughters" (including perhaps grand-daughters), as the only daughter was *one* (Dinah), "rose up to comfort him, and he refused to be comforted :"

of the Egyptian exile he undergoes, through the agency of the Midianites.

a. by exile:—
which makes him
a Nazarite—a
separated one—
devoted to God.

Gen. xxxvii. 36. "And they brought Joseph into Egypt."

In this separation from his kindred, and country, through the hands of the Midianites, he received a sanctification, *proper for that particle* of the house of Jacob, by which it might produce *the Holy Seed itself*. For it was suitable, that the Holy Seed should spring from such a source in the nation, as was from its commencement *grounded in peculiar sacredness*:—that it should be sacred of the sacred;—sifted of the sifted;—a Nazarite of Nazarites. Separation from the unholy was therefore the rudimental condition, in which Israel—the *national* mother of the Seed—should, when young, receive, as it were, its education. And with strong reason should this sanctity be modelled *most highly* in that particular branch of Israel, which should be reserved for the *more actual* share in its parentage. For, if the Holy Seed was to come from Israel, because Israel was sanctified among all the people of the Earth;—for the same reason, ought it to come forth more *immediately* from that special spot in Israel, which was sanctified *surpassingly*. Hence, among all the shoots of Jacob's stock, there ought to be—for its very fountain—one more peculiarly sacred than the rest. Now this peculiar sacredness is found precisely in the abduction into Egypt, which is suffered by Joseph:—by which, being *separated* for the sake of God's justice, from land, and family, from kindred, and every thing which is dear to the flesh; he becomes a *Nazarite*, i. e. "Nazired," or "*separated* from his brethren," according to the expression applied to him, by Jacob, in blessing him;—the model of those who were afterwards so called in the law of the Nazarites; whose ceremonies, and rites, consisting in separation from wine, &c., were more fully accomplished in this separation, which Joseph undergoes, from his earthly good.

By this true Nazariteship, in which he is taken away, and adopted by God Himself, though through the hands of Midianites, and set apart from every thing of earth, he proves that discipline of sorrow, and affliction, by which he might well be rendered *the holy particle* in the family, for whose sake, and in whose holiness, the whole people, destined to be the

producers of God's Son, should be made holy in order to such an honour. Joseph, therefore, in this separation from his country, and kindred, suffers a fortune; in which it seems, that *God adopts him*, and takes him to Himself in order to render him a *holy Nazarite flesh*, from whom, thus cut off, in the very commencement, from the lump of the whole people, as a thing to be preserved pure, He would bring forth afterwards the Holy Seed itself, who should be the principle of holiness to all the world.

β In Egypt:—the ordained place of the "Son's" sanctifying education.

And if his *exile* from his own country was a sanctification proper for the human origin of the Divine Son;—another feature of that origin is disclosed in Joseph, in the *quarter*, where his sanctifying exile lights:—which is—"Egypt."

But why should Egypt have such virtue in it, as that to go down thither captive-like should seem to stamp the note of the Divine Son's origin upon the pilgrim?—Why, from a right at least as fair, as that, which could hold good to the same effect, *for all his nation*.

And so it really did:—For, dwelling out in Egypt, is for Israel an incident, by which it may be recognized as the national fountain of God's Son, or *His Mother-race*, by reason of the yoke of bondage suffered by them there: which *it was decreed* should form, for that Mother-race, before its receiving the Law, an early part of its education.

This is insinuated in God's own words, in Hosea, where the Mother-race—the people of Israel, by virtue of its *being* the Mother-race, and having the Son in its bosom,—is actually itself denominated the "Son," thus:—"When Israel was a child I loved him, and *called my Son out of Egypt*:"—in which words, it is not merely the *calling forth out of Egypt*, as a proof of God's love of Israel, which is declared to be an incident in the Son's fortunes;—but in that calling forth is also compendiously signified, that Egypt should be the place of his abode, when Israel the "Son" was a child. If he was called forth from Egypt, he must have first *gone down*; as we may infer, using upon this point, a mode of argument, which St. Paul employs concerning a similar thing, when speaking upon the words,—“When He ascended up on high He led

captivity captive:"—concerning which he says⁷, "that He *ascended*, what is it, but that He also *descended first* into the lower parts of the earth?" So, likewise, if Israel, the Son, was "*called forth*," and went up *out of* Egypt; nothing less is declared, but that (as we know elsewhere) he first *went down*: by the same ordination that called him forth, which was God's care of his Son Israel.

This ordination of Egyptian exile for the Son, as yet in the bosom of his Mother-race, was fulfilled after the manner of an abridgment, by the Divine Son Himself afterwards, in His own proper person; when He came forth from Egypt, "and dwelt at Nazareth;"—whose coming forth to His own land, was not more a matter of the Divine arrangement than that of His going down, and abiding there.

Israel, therefore, being identified with God's Son, as His National "seed-vessel," so to speak, had, according to the Divine plan instituted for His career, *to suffer a stranger's lot in Egypt*: into which, as he was called out, because God loved him, he was *first sent down*, because God would prove him.

If, then, the captivity of *the whole people* Israel, was to take place in Egypt, merely because "Egypt" had been designated as the sanctifying school of the Divine Son, when thus identifying Himself in name with His own source, even to so wide a range as one which is *national*;—equally agreeable to this dispensation does it seem; that of all the nation Israel, *that portion*, which had to be sanctified for the son's *family* source, should have Egypt marked out for it by a still more pointed designation. And such then happens to Joseph:—whose sanctifying estrangement from his kindred takes place by being carried captive into Egypt alone, by the hand of the Midianites,—a pattern for the rest of Israel to follow afterwards. For before the body of the people suffered captivity there; Joseph their child is taken down. Their captivity is but the sequel of his. He is the cause and very hinge of the whole descent into Egypt. In him, Israel may be said to have already virtually descended, as they did in body descend with him, and to him afterwards. He is *the Israel of Egypt* now, in its representative person. So that Israel's going down

⁷ Eph. iv. 9.

into Egypt may be said to have been brought about principally in this fact, that Joseph himself went down there.

Since then Israel's sojourn in Egypt is sufficient to identify the whole body of the people Israel for Jehovah's Son, as being the Son's human headspring; still more may Joseph's descent, in which, and by which, all Israel's descent is virtually begun, identify him with the same Son as His origin. And if the mark of origin fell upon them more widely, as only *flocking after him*; then it would fall upon him more *pointedly* as leading them. If this purifying yoke of bondage, suffered in common by the whole nation, fitted them as the *national* source of the Divine Son; for the same reason the individual Joseph's more intense share in the same yoke, would only fit him more particularly for this its *family* origin.

Importing then, however faintly, forefathership to the Divine Son of Israel, this Egyptian exile, that now overtakes Joseph as its chief sufferer, would only seem to produce in him the more eminent grade of sanctification, which a higher place in the same forefathership required. And this, therefore, would seem to be the intention in his prime share in the national trial of Egyptian banishment.

SECTION II.—HIS SANCTIFICATION CONTINUED BY A COMPENSATING HEAVENLY BLESSING.

11. Then in its
more positive
part:—

Chastening as it is, this loss of the sight of home, is but the bitter ingredient of his sanctifying process. This is soon supplemented by its fellow-ingredient of a *comforting* character, consisting in the closer adoption into the presence of God: which ensues to him, after a second sale, at the hand of Ishmaelites to an Egyptian:—

Gen. xxxix. 1. "For Joseph was brought down into Egypt, and Potiphar, an eunuch of Pharaoh, captain of the army, an Egyptian man, bought him of the Ishmaelites, who had brought him down thither."

Immediately after which is stated, as an accounting reason for his subsequent course of fortune, *the Lord's presence with him*:—

2. "The Lord was with Joseph,"—

not that He was not with him before, all along his career; but now, was with him in a manner extraordinarily close: and this presence of the Lord is the presence of Him, who, having first made a Nazarite of Joseph, by disengaging him from his earthly good, was in that acting the part of a sanctifier. There is present with him, then, the Sanctifier Himself; whose presence is indeed the truly *efficient power* of sanctification; compared with which, privation of inferior good, is but the riddance of opposing influences, preliminary to it. As then sanctification, though helped by bereavement, as a disencumbering process, has, for its genuine principle, the presence of the Sanctifier:—Joseph, after having undergone its negative part, in being stripped of his natural home, now, when “the Lord is with” him in so intimate a manner, becomes possessed of the *positive* indwelling condition of sanctification. Well qualified then is he, by a singular sanctification, to be an instrument towards bringing about so holy a purpose,—should his Egyptian captivity have really denoted him for it—as the production into the world of Israel’s Divine Son in the flesh.

And indeed that mighty production is a work of God’s art, of which the rudiments may perhaps even be traced in the workmanship, that marks an humbler product, now arising from Joseph’s fellowship with his holy Guide. For the Lord’s sanctifying presence in destitute Joseph, as its subject, may very well be the commencement of a dispensation destined to terminate, ultimately, in a manifestation—the highest in its own kind; where the Divine presence being in *its fullness*,—and the human subject, in whom it dwells, *the most unable*;—there shall be produced, as an effect, the most consummate pattern of human increase.

That such a ground-work of the sanctifying presence should succeed to this afterwards, would not be unfitly pre-saged by the foreshadowing *likeness of it*, which now begins to appear in the career of Joseph; in whom already rendered *incapable of increase naturally*, the Divine power in him produces an example of increase, as soon as there is leisure for any increasing at all. For, no sooner has he been denuded of all the natural means of bearing the fruit of success, by his

in the presence of God, producing in him a kind of Divine effect in his supernatural prosperity:

passing through the straits of utmost impotence, than he begins to bud forth in prosperity :—

Gen. xxxix. 2. "And he was a prosperous ~~man~~,"—

a fruit, which can have in him no other cause, than the Divine aid accompanying him ; and indeed, being *stated immediately after* the mention of the Lord's being with him, is necessarily represented, *as its effect*. Thus, his prosperity is a growth,—begotten by God's sanctifying presence impregnating his forces to prosperous issues ; and that not without good evidence to all the world. For—

3. "His master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand ; and Joseph found grace in his sight."

The "daily beauty" of his life, in which success manifesting itself, manifested also the Divine Spirit which animated it, was nothing else but that odour in his works, which should belong to the product of sanctification.

It begins to bear the promise of an honourable career forthwith, in the elevation, which he gets in the house of Potiphar :—

4. "And he served him, and he" (Potiphar) "made him steward over his house, and all that he had did he put into his hand."

which sanctified production, is, in the form it takes, of an eminent *ruling position*—fittingly a type of that elevation, by which one "in the form of servant" is raised to occupy the everlasting throne of David.

This elevation from slavery to a post of government, for others' good, in which is displayed a feature, that becomes a characteristic of Joseph's fortunes ; is one of those changes of the hand of the Most High, which is a fit image of that, which happens to Him, who was raised from the form of servant, to occupy the throne of the Divine Kingdom,—not for Himself, but to be the Steward of His distressed people.

But his own advancement is not the only effect of the hand of God working in him ; this presence communicates its effects, and even itself, *on all around it*, in the concerns, which he administers for his master :—

5. "And it came to pass, from the time of his being made steward in his house, and over all he had, that the Lord blessed the house of the Egyptian, for the sake of Joseph ; and there was the blessing of the Lord in all that he had, in the house, and in the field."

Thus does his increase, from the sanctifying operation, spread its own blessed virtue on all about him; even to things which, for their own sake, could not have been its objects: as Obededom's house was blessed in all that belonged to him, for the sake of the ark of God, abiding with him⁹; because it was a hallowed thing. And this blessing was in all that he did,—of universal virtue. Like the "gift," that Solomon praises, it prospers "whichever way it turns." Nor was the increase from a vessel unworthy to bear it. It shines with virtue winning confidence the most implicit; so that of his master, it is said, that—

Gen. xxxix. 6. "He left all that he had in Joseph's hand, and he knew not aught that he had, except the bread which he ate."

The prudence, and integrity, in which this prolific power operated, were only the proper growth of the sanctification, which produced the blessing. What a prosperity is this of Joseph's! —The fruit of an intimate indwelling of God impregnating his human faculties, so richly, as even in its earliest manifestation, to advance itself to steadfast honour; and that no otherwise than in a virtuous operation; which while shedding the fragrance unmistakable of a Divine spirit, overflows with the blessed power of its own principle, to fructify the barren around it. Others see it, charmed with its strange beauty, and acknowledge it no mere natural growth, but the human embodiment of a Divine agency. And so it is.—For it is the abundant fructification, produced in one, who, for the very purpose of fructification, had been first shut off from all lower means of bearing fruit, than that of God's own husbandry in him.

Is such a divinely-given fruitfulness to end with itself, or even with a further fruit in the same person, in whom it is shown? Not, if there do not fail for once, the universal faithfulness of God's dealing; with whom no *gift bestowed is final*, but an earnest of *more gifts* to follow, and to follow still increasing, whenever the endowment be not forfeited.

This prosperity, which spreads its blessing every where around, is the proper growth of a sanctifying power attending him, for the sake of which the vessel of it had been first cut off from all other means of bearing fruit lower than that of the Divine husbandry itself:—

aptly pointing forward, as an earnest of another divinely produced increase, to come in the same line; in which the highest fruitfulness is the effort springing from the most virgin soil.

⁹ 2 Kings iv. 1—11.

If this gracious way be kept, Joseph's prosperity educed from his virgin power, sown with the seed of Heaven-descending blessing, is the outset of a prosperity, which must go on increasing, not in himself only, but in those also, who are *one with him*,—his branching generations: of whom there must not fail to be found, at least some worthy to be continuers of his fruitful beginning; until it shall produce that best effect, in the order, of which the present operation is the type; wherein the bearing nature is human, and the fructifying principle Divine.

And what term to such a growing increase can afterwards be found, other than that, which comes to pass, when "the Lord, being with" a Virgin, as He is now said to be with Joseph, shall produce by His overshadowing presence, from a condition of purest unableness, an increase of richest fecundity?

CHAPTER III.

THE SAME BIRTHRIGHT POSITION ADVANCED IN HIM IN HIS OWN SANCTIFIED INCREASE.

THIS Birthright destination, which his previous sanctification pointed at, has its forebodings more confirmed by a fresh step in the sanctifying process itself; made in him by a clear victory won by his virtue. This is put to proof in a trial drawn upon himself by his outward graces.

The same destiny of Birthright Son of Israel further advanced in him by a fresh sanctified increase of good.
A. in himself.
1. first in its negative or purgative part,—
a. on occasion of a temptation against chastity from Potiphar's wife;

Gen. xxxix. 6. "And Joseph was comely of form, and comely of look."

This goodness of bodily form induces his master's wife to tempt him.

7. "And it happened after these things, that the wife of his lord cast her eyes upon Joseph, and she said, Keep company with me."

This temptation offered by her, he declines immediately with a mild decision, that knows no moment of wavering, under a plea, assigned appropriately to her, of fidelity to his master, who was her husband.

8, 9. "And he refused, and said to the wife of his lord, Behold my lord knows not with me," (i. e. *together with me*, so as to observe me, or exercise a check over me) "what is in the house, and all that he has, has he put into my hand. None is there greater in this house than I; and he has not withheld from me aught but thee, because his wife: and how shall I do this great wrong, and sin against God?"

Thus, no sooner is the virtue tested, than it is exerted effectually; and the motive, which he uses to parry her solicitations, adds a great argument of the uprightness of his character, in respect of others, as well as of piety towards God.

And this first resistance is duly maintained in vigour against the same temptation, when continued day by day, by the same party.

Gen. xxxix. 10. "And it came to pass, as she addressed Joseph day by day, that he did not hearken to her."

But the perpetual trial of his virtue only serves to bring it more into exercise: not so as to shake, but to strengthen it; which is found firm, even under its most powerful form of solieitation.

11, 12. "It happened about this time, that he went into the house to do his work: and none were there of the men of the house there in the house. And she took hold of his garment saying, Lie with me: and he left his garment in her hand, and fled and went forth."

Notwithstanding the powerful allurements, the opportunity, and security, which lent such advantage to the siege against his virtue, on this occasion, it does not avail in the least to move him; but he escapes not only without sin, but with a proportionate access to his virtue's strength,—victor over an enemy, which is the most subtle, and seducing to human nature. Such a conquest is certainly a fresh merit in sanctification; which was effected in no other power, than that same presence of God, which had descended with him into the pit;—which had severed him from his land;—had guided him in his duties in his master's house: by whose force endowed, now in this last great ordeal of his chastity,—delivering himself from a more potent worldly enticement, he is joined still closer as a son, in fellowship with the Spirit of God.

And that this sanctification was with a view to a fitness for the source of the promised Seed, there are not wanting good grounds for supposing, from the very fact of the virtue, which is exercised in him, being the virtue of *chastity*, a virtue, which, as it is the preservation of the body from defilement, and when exercised in an eminent degree, its refinement;—is most adapted to fit the flesh of Joseph, in which it is found, as the material fount, from which the holy Seed of Jacob should take its earthly origin.

His superiority to the weakness of passion having passed

of which the signal example in him was a fitting preparation of him as the human material of the Seed of Blessing,

this satisfactory trial in him, to his great advancement in fitness for the earthly source of the Seed; there is not yet allowed him a pause to the exercise of his virtue; but after the likeness of that chosen Seed itself, he has yet to be taught a new lesson in the science of the saints,—of *suffering for justice' sake*: which commences with a most grievous injury to his name, in a false accusation made against him, by his own tempter herself: who out of spite, arising from disappointed designs, actually charges him with an attempt at violence.

A. of suffering in the cause of justice a false accusation from the guilty party.

Gen. xxxix. 13—18. "And it came to pass, that as she saw that he had left his garment in her hand, and had fled forth, she cried to the men of the house, and said to them, "Look, he" (i. e. my husband) "has brought to us a Hebrew man, to mock at us. He came to me to be with me, and I cried with a loud voice; and it came to pass that on his hearing, that I lifted up my voice, and cried, he left his garment beside me, and fled and went forth. And she laid by his garment beside her till her lord came to his house. And she spoke to him, according to these words, saying;—There came to me the servant, the Hebrew man, thou broughtest to us, to mock at me. And it came to pass, that as I lifted up my voice, and cried, he left his garment beside me, and fled forth."

She here accuses him of a crime, of which he is innocent; and that—being herself the one guilty of it.—A malice not only as being against right, but the very perversion of right. He is accused of a thing, in which he was not only innocent, but in which he had shown the most signal merit,—by a person, who had committed the very crime, which she alleges against him, and for not doing what she herself had urged him to do. Could injury be more complete? To be put in the place of the guilty, not by mistake, but malice—not by a third party, not concerned in the affair, but by the very person, who was herself the guilty one. How like in this passage of his life to Him, who had to endure the accusations of the lying Jews at the court of Pilate, and Herod!

In this robbery of his good name, suffered in the cause of chastity, begins his experience in patience of injuries. And being, as it is, a charge of adultery following a perfectly exemplary conduct, in which he was being sanctified for increase; it may well recall the memory of *that ugly shadow*, which was cast over the name of the innocent One, who afterwards was to be herself the Mother of the Seed.

and consequent
imprisonment
endured.

Unjust, as the accusation is, it is followed up by a punishment, equally unjust, inflicted through error, by the deceived husband of the calumniator.

Gen. xxxix. 19, 20. "And it came to pass, on his lord's hearing the words of his wife, which she spoke to him, saying, According to these things did he, thy servant, to me, that his anger was kindled. And Joseph's lord took him, and put him in the house of the castle,—a place where the king's prisoners were bound, and he was there in the castle house."

Thus having first undergone, innocent, the lot of the guilty, in an injured reputation; he has now to undergo, blameless, the guilty one's deserts, in the loss of his bodily liberty. How like again the great Antitype, who was made to feel in His condemnation to the cross, the penalty of other men's sins!

In this bitter wrong he endures for justice' sake, a fresh advancement is made by him, in the course of his sanctification, in addition to that, which he gained by fidelity to God, in previous victory over the flesh.

Being now deprived of any human help for the justification of his integrity from calumny and wrong,—with nothing else to depend upon but the refuge of God's own protection; he learns more perfectly to deliver himself from leaning upon man for his help, and to seek more by faith in God, the support which strengthens from within, by a health that works from the conscience.

ii. In its positive part:—through the sanctifying presence of God, producing in him, as before, out of the ground of human bereavement, a new supernatural prosperity,

No sooner has the trying process of his sanctification finished the severe part of its work, of destroying in his fortunes, any human element of natural honour, without there being left any human means of redress;—than the *reconstructive* work begins to show itself again, still more than before, in the overwatching presence of the Sanctifier Himself.

21. "For the Lord was with Joseph."

For He had great designs to make him the instrument of; and so, now, when the preparative purification of Joseph's state, from the leaven of human dependence, had brought on the season for his fortunes being renewed; Almighty God will not allow the business of his restoration, to be by any means less holy than those of His own; but commences the reconstruction of Joseph's well-being, by His own indwelling

in him: which, as in the case of his service with Potiphar, begins forthwith to act so effectually, as to conciliate the officer, his superior.

Gen. xxxix. 21. "and he extended to him mercy, and gave grace to him in the eyes of the officer of the prison,"

whose esteem is so completely won by the beauty of Joseph's conduct, as to make him, like Potiphar, commit to him the whole charge of the house.

22. "And the officer of the prison gave into the hand of Joseph, all the prisoners, who were in the prison; and all that was done there, he was the doer. Nothing did the officer of the prison look to at all in his hand."

And if such an entire confidence was one effect owing to God's presence; the same Divine presence, which guided the inspiring prudence, now wins for him also in his undertakings a corresponding success.

23. "Because the Lord was with him, and whatever he did the Lord made prosper."

Arising from this success, which his own dutifulness merits, there is found the same sort of satisfactory result, as was exhibited in his career under Potiphar. And all this by virtue of the same shaping presence of Almighty God; who, in this second spring of his hopes, is now proceeding—as He had already begun—to bring him, though through a dark way, by the leading of His own hand, to a great enlargement. This is effected through an endowment made to him, of the gift of prophecy: which is providentially brought into notice, on the occasion of his explaining the future destiny of two men,—his fellow prisoners, Pharaoh's servants.

beginning from the gift of prophecy, shown in interpreting dreams.
(a). of butler,

xl. 1—4. "And it came to pass after these things, the butler of the king of Egypt and the baker offended against their lord the king of Egypt, and Pharaoh was enraged against his two officers,—against the chief of the butlers and against the chief of the bakers. And he put them into confinement of the house of the officer of the guard" (i. e. Potiphar his former master) "to the prison house—the place where Joseph was detained. And the officer of the guard charged Joseph with them. And he served them, and they were some days in confinement."

These men, who were to be the remote occasion of a better fortune, both happen to stand in need of an interpretation of their dreams.

Gen. xl. 5. "And they both of them dreamed a dream, each man his dream, in the one night, each according to the explanation of his dream;—did the butler and the baker who were to the king of Egypt, who were confined in the prison house."

These dreams are made known to him on his inquiring the cause of their melancholy looks, which they had produced.

6—8. "And Joseph went to them in the dungeon, and saw there, and behold they were sad. And he asked the officers of Pharaoh who were with him in the confinement of his lord's house, saying, Wherefore are your countenances ill to-day? And they said to him, We have dreamed a dream, and an interpreter there is not of it."

Feeling from Divine suggestion a consciousness of ability, he offers to give the interpretation of them.

"And Joseph said, Are not to God interpretations? Tell me, I pray."

The dream is accordingly narrated by the butler.

9—11. "And the chief of the butlers told to Joseph his dream, and he said to him, In my dream, and behold a vine before me. And in the vine three branches: and it was as if sprouting; its flower came up, its clusters matured, ripe grapes¹. And Pharaoh's cup was in my hand, and I took the ripe grapes, and I squeezed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

The narration of the dream affords an opportunity for the prophetic power to become manifest in him, by his interpreting it.

12, 13. "And Joseph said to him, This is its interpretation. The three branches, three days are they. In yet three days Pharaoh shall lift up thy head, and shall restore thee to thy post, and thou shalt give Pharaoh's cup into his hand, according to the manner of yore, when you were his butler."

It was from nothing else but the inward and divinely-given consciousness of the certainty in the prediction, that he tries to make interest with the butler for a helping remembrance of him, when he says,—

14, 15. "But remember me with thee, when it shall be well with thee, and show, I pray, to me kindness, and mention me to Pharaoh, and deliver me from this house. For I was actually stolen from the land of the Hebrews,

¹ The insertion of "and" between these clauses, "sprouting," "came up," "and matured," is perhaps a detriment to the sense, and against the Hebrew. The butler is not describing the *same states* of the vine which he saw, but its three *progressive* states, and that in a lively manner, which is not bettered by the "and" inserted.

and now here have I done nothing at all, that they have put me in the dungeon."

The dream of the butler having been interpreted; (β.) of baker: by the same prophetic spirit, he also gives the interpretation to the baker, of his dream, upon his requesting it.

Gen. xl. 16—19. "And the chief baker saw that the interpretation was good; and he said to Joseph, I too in my dream,—and behold, three wicker baskets upon my head. And in the uppermost basket, all sorts of Pharaoh's viands,—the work of the baker; and the birds ate them out of the basket from off my head. And Joseph said, This is the interpretation of it. The three baskets,—three days are they. In yet three days, and Pharaoh shall lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee."

And, as he had said to the baker, and the butler, so it happened to both of them.

20—22. "And it came to pass in the third day was Pharaoh's birthday, and he made a feast to all his servants, and he lifted up the head of the chief butler, and the head of the chief baker among his servants. And he restored the chief butler to his butlership; and he gave the cup into the hand of Pharaoh; and the chief baker he hanged, according as Joseph had interpreted to them."

The fulfilment of his prediction gives to his prophetic power its proper confirmation. And it is this grace of his sanctification, thus providentially established in certainty, not by human agency, except in so far as the butler's conduct is overruled by him, which, under God's employment, is the means of there happening to him a sudden liberation from prison into the light of the king's favour: Which comes to pass afterwards through the employment of the same prophetic power, in interpreting Pharaoh's dream; but not till two years subsequently. For notwithstanding the obligations, under which the chief butler was to perform Joseph's request, to be mentioned by him to Pharaoh,—

23. "Yet the chief butler did not remember Joseph, but forgot him."

Two years, however, being passed, the remembrance of Joseph does happen from a suggestion occasioned by Pharaoh's dreams.

xli. 1. "It came to pass at the end of two years, that Pharaoh dreamed, and behold, he stood by the river, and behold, from the river arose seven kine, fine as to appearance, and fat in flesh: and they pastured in the Nile grass,

leading by occasion to a still more striking display of interpreting power, applied to the dreams of Pharaoh:—
(α.) the two sevens of kine, the fat, and the lean.

action, which afterwards became in the law a custom of the Nazarite, dedicated to God; who was to cut his hair, when the days of his vow were ended. In the pattern of which, when Joseph shaves his head, and beard, and changes his garments, to suit his appearance to the usages of honourable society; it would seem, that there was signified the ending of his penitential course, and the commencement of his holiday. Thus his Nazariteship, in its bitter part of sanctifying tribulation, changes into sanctified prosperity: Which begins to dawn upon him now, when consulted by the king: who, upon Joseph's being introduced to him, proceeds to tell his dream.

Gen. xli. 15—24. "And Pharaoh said to Joseph, I have dreamt a dream, and interpreter is there none of it. And I have heard about thee, saying thou hearest a dream to interpret it. And Joseph answered Pharaoh, saying, Not in me,—God shall answer peace to Pharaoh. And Pharaoh said to Joseph, In my dream, behold, I stood upon the bank of the river, and behold, from the river ascending seven kine, fat in flesh, and fine of shape; and they pastured in the meadow. And behold, seven other kine ascending after them, meagre, and ill of shape exceedingly, and lean of flesh. I have not seen such as them in all the land of Egypt for badness. And the kine lean, and bad, ate up the first kine, the fat ones: and they went into their bowels, and it was not known that they went into their bowels. And their look was bad, as at the beginning, and I awoke. And I saw in my dream, and behold, seven ears rising from one stalk, full and good. And behold, seven ears shrivelled, meagre, and blighted by the east wind sprouting after them; And the meagre ears swallowed the seven good ears. And I spoke to the magicians, and none declared to me."

The dreams being told, he hears a satisfactory interpretation from Joseph in answer.

interpreted of the seven years of plenty and famine.

25—36. "And Joseph said to Pharaoh, The dream of Pharaoh is one. What God is doing does it declare to Pharaoh. The seven good kine, seven years are they; and the seven good ears, seven years are they. It is one dream; and the seven kine lean and bad ascending after them, seven years are they. And the seven ears lean, and blighted by the east wind, shall be seven years of famine. This is the thing, which I have spoken to Pharaoh. What God is doing he has manifested to Pharaoh. Behold, seven years coming of great plenty, in all the land of Egypt. And there shall arise seven years of famine after them; and all the plenty shall be forgotten in the land of Egypt, and the famine shall waste the land. And the plenty shall not be known in the earth, on account of this famine after it, because it shall be exceeding grievous. And in the doubling of the dream to Pharaoh twice, it is, because the thing is established with God, and speedily God is to do it. And now let Pharaoh look out a man discerning, and wise; and let him place him over the land of Egypt. Let Pharaoh do this, and appoint

stewards over the land, and let him take fifth part of the land of Egypt, in the seven years of plenty. And let them gather all the food of these good years coming; and let them store up corn under Pharaoh's hand, and let them keep the food in the cities. And the food shall be for reserve, to the land for the seven years of the famine, which shall be in the land of Egypt; and the land shall not be cut off in the famine."

This interpretation given him by Joseph is greatly to the king's admiration; and the added counsel well approved.

Gen. xli. 37, 38. "And it seemed good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, Can there be found such as this man, in whom is the Spirit of God?"

The satisfactoriness of the interpretation brings about from Pharaoh the new spring of a most marvellous sanctified prosperity—as renowned—ruling position—rank—decorations—honourable marriage, In consequence of this complacency of Pharaoh in Joseph, Joseph finds his adversity suddenly changed into happiness, through the gratitude of Pharaoh; who, in return for the satisfaction, honours Joseph with this public acknowledgment of his wisdom, as one in whom there was the Spirit of God.

39. "And Pharaoh said to Joseph, After God's having made known to thee all this, there is none discerning, and wise as thou."

He elevates him to the *government* of the house, and *kingdom*.

40. "Thou shalt be over my house, and at thy mouth shall all my people conform themselves."

and that to such a height as to be *second in the realm*:—

40, 41. "Only in the throne will I be greater than thou. And Pharaoh said to Joseph, See, I have placed thee over all the land of Egypt."

As a sign suitable to this dignity, he decks him with the *insignia of power*.

42. "And Pharaoh drew his *ring* from off his hand, and put it upon the hand of Joseph; and he clothed him in *garments of linen*, and put a *chain of gold* upon his neck."

To this he adds a *public ovation*.

43. "And he made him *ride in his chariot*, the second that he had, and they cried before his face, 'Bow the knee.'"

He confirms the government in his hand, and gives him *most effective power*.

44. "And he *set him over all the land of Egypt*, and Pharaoh said to Joseph, I am Pharaoh, and without thee a man shall not raise his hand, or his arm, in all the land of Egypt."

And in token of the Divine wisdom as he would have publicly attributed to him, he *affixes a name* significant of prophetic gift.

Gen. xli. 45. "Pharaoh called the name of Joseph 'Zaphnath Paaneah,' i. e. 'revealer of secrets.'"

Lastly, he gives to him *in marriage*, a lady of the highest rank in the kingdom.

"And he gave to him Asenath, daughter of Poti Pherah, priest of On, to wife."

And hence the hopes of issue to succeed him, is amongst other things, given him, to make his increase a complete one.

Thus liberty, dignity and honour, royal favour, noble alliance, and security of fortune become his all at once; instead of slavery, wrong, and imprisonment. In this advancement is verified, in a signal manner, the character denoted in his name of Joseph, the man of "increase," as it had been before under Potiphar; but in a manner much more signal; in so far as the deliverance had been from a greater depth of distress.

Before, the alienation from which he had been suffering, was one arising from *servitude*; now it is from the unjust *privation of bodily liberty*, and unmerited dishonour. The first was suffered in a *house*; this in a *dungeon*. The first had the stamp of *misfortune*; this of *guilt*. The first spoke of *loss of station*; this of *infamy*. And if the degradation was deeper, so also much higher is the elevation, which is exchanged for it. If before, it had been the management of Potiphar's *household*; now it is the government of a *kingdom*. And being from a greater hopelessness to a greater eminence, the rise bespeaks a nobler accomplishment.

And all this prodigious prosperity, so far exceeding that in his previous revolution, is a *sanctified* increase, proceeding from *no previous conditions of possibility* in himself. For during his imprisonment,—apart from his wisdom, his integrity, and his prophetic gifts, which were *themselves* the result of Divine formation,—he had around him,—as to any chance of such an elevation,—not only a *dearth* of all natural means, but a condition of fortune deadly adverse to it.

which is a sanctified increase from God's presence, predominating over natural causes, aptly marking him out as the headspring of a line, from which should come miraculously the offspring of heavenly condescension linked to earthly purity, in the coming of the Blessed Seed.

No mere natural agency, but only a miraculous power, was the cause of this load of happiness, so suddenly arriving upon him; which was indeed a Divine growth, raised by the hand of God Himself: who, having before, separated him from all the natural means of increase, that He Himself might have under His own hands, the whole business of his advancement,—now, when He saw the season come for changing his state from sorrowful to glad, would have the holy fruit, which He designed for him, to spring from nothing in him, but from a ground, worthy to bear it,—the ground of his own virtue. This is the soil, then, chosen for his fruit to grow from. Which, impregnating with the Divine force of his own virtue, Almighty God, under the summer sun of His own favour, makes to burst forth with this sudden flourishing prosperity, the growth of no other earthly substance, but the merit of his corresponding will—an increase itself *pure—Nazarite—and holy*: and so much the more so too, as the glory of his rise was greater. For, as this glory, like that under Potiphar, was one emerging from calamity; so, like that, was it grounded in sanctity, and that sanctity of a soil the deeper, as the calamity was greater. As therefore his elevation now was so much the more sublime; so too, his sanctification also had a height, as great as the glory itself, which grew with it. So genuinely the holy work of God is this good fortune; that, though it be instrumentally the gift of Pharaoh, God Himself may be in fact regarded as specially endowing him with all its several articles.—The government of Egypt committed to him by the king, is itself an honour conferred by God, as a reward, laden also with a fund of further honourable merit. The chain, the ring, and the vestment are the signs of that good pleasure, with which he delights to honour him. The wife given by Pharaoh, not sought by his own human will, or inclination, is one, whom God Himself selecting, appoints out of His desire to make *the marriage of Joseph more sacred than that of any of his brethren*. Being the *only wife*,—unlike the wives of the other sons of Jacob,—His making her the object of this appointment, seems to give to Joseph, the honour of exemplifying in his own case, the sanctity of continence, and monogamy. And, in the hopes of issue thus specially provided,

He would seem to show the particular care, and interest in Joseph's posterity, above that of any of his brothers. And this heavenly design, construable in all the several gifts, marks as the Divine workmanship more clearly, that supernatural product of his sudden glorious elevation from a desperate state. This height of princely rank in Egypt with its decorations, and honourable alliance, is thus an increase celestial, and virgin :—*virgin*, as being from no earthly admixture in him, but a bare *submission to be blessed*,—*celestial*, as being *the offspring of God's blessing his consenting poverty*, to an issue of plenteous dominion.

How eminently is this transition of his from destitution to glory, like, in its character, to that which is found in its acmé in Him, who is Himself the increase of a maternity, separated from the power of increasing by a devoted virginity !

But the blessed Seed's choice prerogative, of being the miraculous offspring of a heavenly condescension, linked to an earthly purity, is a character, which would naturally cast the mark of the blessed Seed's *antecessor*, as well as that of his type, upon any, who should eminently embody it in his own experience. And such a character of increasing would itself seem to argue the Divine intention of giving the honour of continuing the house of Jacob to the Patriarch, who should have it. And this is Joseph ; who alone of all his brethren exhibits such a wonderful increase, arising from the Divine blessing upon his passive virtue.

In this divinely-bestowed prosperity, Joseph has therefore a new confirmation given to that privilege of being,—what the predilection of his father, the presentiment of his brethren, the special consecration by being transplanted from the home of his own family into the austere sanctuary of God's adoption, and all his career had hitherto *defined* him to be,—the Birthright Son of Israel from whom might be hoped the coming of the great Increase, the Seed of Blessing itself.

CHAPTER IV.

THE SAME BIRTHRIGHT POSITION ADVANCED TO A MORE ACTIVE
MANIFESTATION IN HIM AS SANCTIFIED CAUSE OF INCREASE
IN OTHERS.

SECTION I.—HIS NOURISHING THE EGYPTIANS AND HIS OWN FAMILY WITH CORN.

His dignity of
Israelite Sonship
has yet a further
advancement in
a higher stage of
sanctified in-
crease in the new
form of—

B. actively pro-
ducing good in
others,—

BUT this dignity of Sonship has hitherto for its
divinely-presaging increase, one, which—consist-
ing as it does, in his suddenly-developed fortune
—is an increase only of *his own* well-being: a kind
of increase, however, in which he himself is *passive*,
while the same passive character is found also in
that increase which is exhibited as his marking sign in his
birth; where the supernatural increase that distinguishes him
is not that of his own *doing*, but that of his own *being*; and
an increasing effect, which is caused to take place not *by* him
but *in* him.

Whether regarded as coming into being, or as growing
in being,—in both cases, the increase as yet exhibited is one,
which is *caused* in him merely as its *receiver*. But this more
passive mode is not the only one apt for the manifestation in
him of the property of increase, as a characteristic of his
nature. For a thing's nature—as of a tree—is shown not
merely by its being *constituted* in the likeness of that nature,
as oak, or elm, by its *generation* as such,—or in *continuing* to
grow still more after the same likeness by its own life-sus-
taining force. Another form, still more effectual for showing
the property of increase is for the thing to put forth from

itself *effects* of it *in fruit*, so as to be itself the cause *to others* of a nature like its own. And this manner of displaying the increasing property is an *active* one.

This other more forcible aspect, then, there yet remains for Joseph's prefiguring increase: which, having up to the time of his being promoted to the governorship of Egypt, been shown mainly in *his own* increasing, he is now about to exemplify in his course, by being himself the producer of increase *in others*, by the sustenance of their well-being.

And this form of increase, attended also with typical suggestions, is developed in him, now, upon his arrival at the position, to which he is raised, of governor of the land of Egypt. In which capacity, he shows himself the source of a stream of benefits to all the people under him, by the wise administration of their bread supplies. The matter itself, which is corn, being a life-sustaining substance, is a type of that "bread of life," which is "given for the life of the" whole "world." Such is the thing now become the object of his care: in the business of which he therefore begins to make a survey of the crop throughout the land of Egypt.

Gen. xli. 45. "And Joseph went out over the land of Egypt."

This entrance upon his new beneficent mission is made by him at an age, which the Scripture regards as worth noting, of *thirty years*. at an age, at which the Great Shepherd of Mankind began His ministry,

46. "And Joseph was thirty years old at his standing before Pharaoh, king of Egypt."

This entrance upon his mission, is at the same age as that at which the true Shepherd begun His ministerial career; after the likeness of whom Joseph, now become charged with the management of the people's resources, commences with the happy fortune of finding the harvest extraordinarily abundant.

47. "And Joseph went out from before Pharaoh, and went over, through all the land of Egypt. And the land yielded, in the seven years of plenty, by handfuls."

An abundance this, which, happening in Egypt, where Joseph was, and nowhere else, may well recall the general

characteristic of increase that attends him in all his history. This prodigious stock, as its serviceableness for future use depended now upon its being stored up, he has collected with great care.

Gen. xli. 48. "And he gathered all the food of the seven years, which were in the land of Egypt; and he put food in the cities; the food of the field of the city, which was round about, did he put in its midst."

In this he shows that the same Heaven-guided prudence, which had marked all his conduct in his father's house, in Potiphar's, and in the prison; and in the care for others, not for himself, he well becomes a type of Him, who "would not that any should perish, but all have everlasting life." And, conformably to the merit of his provident labours, they are followed by a great success. For he is able to collect a quantity of corn, beyond all measure great.

49. "And Joseph heaped up corn as the sand of the sea, making a quantity very great, until he ceased to number, for no number was there."

As in all his other undertakings, Joseph brings it to a prosperous consummation.

It is belonging to the same blessing, that had yielded the supply of corn, that during the seven years of plenty, there is added to him yet another sort of increase; which is in the form of *offspring*: the fact of whose nativity is honoured with the same historic mention in Scripture, as that, which only the important concern in the line of the expected Seed obtained for the family generations of his brother Judah; whose children are given at large in chapter xl.

In like manner, Joseph's first family beginnings are recorded in its own place in Scripture, as one among the events, which happened during the seven years of plenty, in the following words:—

50. "And to Joseph were born two sons, ere yet had come the days of famine, whom Asenath, the daughter of Poti Pherah, priest of On, bare to him."

In this place, the Scripture gives a mention, such as is vouchsafed to none, except Judah, of all the other sons of Jacob. Neither Reuben, though the first-born, nor Levi, nor Benjamin, have their family issue detailed in the pages of Scripture, except in the common table of genealogy. Such a

notice is given to Joseph alone, besides his brother Judah. Why this special celebration made of Joseph's race? For no other reason, as it seems evident, than that, like Judah's, the line proceeding from him, had a bearing very important as belonging to the line of the Jacobian Seed.

Fraught thus with Messianic import, as appears to be the event of his obtaining family succession; the offspring itself, consisting of two sons, is,—suitably to such a Messianic interest,—*the fruit of his Nazarite marriage*, which was with Asenath, the *one wife*, who, given to him by the hand of Pharaoh, was, as it would seem, chosen out of a singular condescension, by God Himself, in order to render the union, from which his posterity was to be counted, worthy of the consecrated person he had been already made.

being the season of his own increase in family, specially mentioned here, in children whose names, especially the last, Ephraim, "Double Fruit" foreshow the Fruit of the womb.

And this divinely-sanctified union it is, which is the source to Joseph of his double offspring: of whom, the firstborn was Manasseh,—a name signifying "oblivion."

Gen. xli. 51. "And Joseph called the name of the firstborn Manasseh" ('oblivion').

This name seems to commemorate in its idea of "oblivion," the bitter portion now overpast of his Nazarite state, consisting in his separation from his family, and his consequent tribulation. Such a sense is the one, which Joseph himself plainly insinuates in his naming of the child after the idea of his *forgotten toil, and former flesh and blood connexions*.

"For God," says he, "has made me to forget all my toil, and all the house of my father."

The "toil" is that distress, which he had suffered in his exile from his land; and "the house of his father" left behind refers to that severe trial, which the rending the ties of natural affection had caused him. And in the conjunction in one clause, of both these things, "toil," and "father's house," both of which had been "forgotten," or no longer causing bitterness in recollecting, there is signified the fact of having emerged, by the Divine leading, from that sorrow, naturally incident to his attachment to his earthly origin; the pangs of separation from which, had been soothed by the same hand, which had inflicted them. This austere part, now left behind

him, of the heavenly discipline of his Nazarite career, is that, which it seems to be his object to celebrate with a grateful remembrance, in the name "Manasseh," given to his firstborn.

And the second son is called "Ephraim," according also to Joseph's own naming.

Gen. xli. 52. "And the name of the second he called Ephraim."

i. e. "two fruits," "twin fruit," a "double fruit;" a word, which, signifying therefore fruitfulness, seems to commemorate the *gladder*, as Manasseh had the *harder* passage, of his Nazarite, or sanctifying career; in which, under the providence of God, he had been made to travel. And no other than this is the reason that Joseph himself, in naming him, assigns; which is the *fruitfulness*, with which God had blessed him, in the *strange land of Egypt*.

"For God hath made me fruitful in the land of my affliction :"—

a reason, which exhibits a sort of counterpart to that assigned in the first son Manasseh's naming; in which, "the house of my father," there, is opposed to "the land of my affliction," here: in the second occasion—"fruitfulness" to "toil;" and the contrast on one side between "oblivion," and "toil," with the contrast on the other side of "fruitfulness" with "land of affliction." And what is this fruitfulness, in land of affliction, thus following the toil, and father's house, but the wonderful reverse, from a distress outraging likelihood, to a surprising felicity, occurring in his sanctifying course; a grateful remembrance to which, it is that is recorded by him in the name of "Ephraim."

Signifying, too, as the word does, by its dual form, a "double fruit," in which the double offspring of Joseph's marriage, is referred to in it; the name of Ephraim seems to claim for the son, on whom it is imposed, something of the double right which was in both the two children. Their united dignity, as lodged in some degree in him, may therefore be reflected in his name.

The name too is one which, agreeably to such a supposed superiority—especially when given to Ephraim, whom Reuben's rank of eldest born was destined afterwards to rest in—may easily present in the idea of "double fruit," a presentiment of

that *double inheritance*, or "*portion*," which was *the special right belonging to the primogeniture*: an honour, the realization of whose promised double benefit, the notion of fruitfulness in the word "*double fruit*," may indicate, was to take place hereafter in the form of a *twofold fruitfulness*. Thus a future greatness of the firstborn's right may seem to be hinted in the birth, and naming of the second son Ephraim.

When, then, Ephraim, and his elder brother Manasseh were born to Joseph during the years of plenty, the offspring of his one wife Asenath, with such commemorating meaning in their names: there springs to him with a first-fruit dignity in promise for his race attached to it, the fruit itself of his own consecrated life: as another produce of that Divine blessing which had spread over the land of his abode, abundance throughout all the profitable increase of the earth, which he was now administering.

And, in this affair of the corn, the same success which, during the years of plenty, its ingathering by him had met with, attends him also in the dispensation of it, when the ensuing famine comes.

Gen. xli. 53, 54. "And the seven years of plenty, that were in the land of Egypt, were finished, and there began seven years of the famine to come according as Joseph had said; and there was a dearth in all the land."

During this season, Joseph is able, through his provident care, to supply all Egypt with sufficient corn.

"And in all the land of Egypt there was bread."

The dispensation of which is committed to him by Pharaoh with implicit confidence.

55. "And all the land of Egypt was famished, and the people cried to Pharaoh for bread. And Pharaoh said to all Egypt, Go to Joseph: what he shall say to you, do."

—the same confidence which Potiphar before, and the prison-master had shown him; so that all things are in his hands. And well does the reposed confidence justify itself; inasmuch as he is able to satisfy the whole of Egypt, during the general famine.

56. "And the famine was upon all the face of Egypt. And Joseph opened all the storehouses, and sold to Egypt, and the famine was hard in the land of Egypt."

And not only Egypt, but all the neighbouring countries attest the meritedness of the trust in him. For, he is able, out of the same stock, to furnish them all with a sufficient quantity of corn for bread.

Gen. xli. 57. "And all the world came to Egypt to buy of Joseph, because the famine was hard in all the earth."

In his supplying all the surrounding countries, and Egypt, with food; the service rendered has for its instrumental means, a *life-sustaining substance not a negative benefit*, as deliverance from a calamity, such as a disease, or any other unnatural evil. For though the *dearth* of bread is itself a calamity, not according to the intentional institution of nature; not so the *want* of bread *in itself*; which it is no evil to need, being the want of something *natural*, and of a *positive* good: and that therefore which meets this want is an *actual increase*, a real enhancement of life. In supplying which, in behalf of the people, the thing communicated by him is a type of that life-imparting gift, afforded by the Saviour of mankind. The administration of this gift is here aptly in the form of bread;—a substance, which, like wine, is also the image as well as the vehicle by which the life imparted by the Saviour is conveyed.

And the type of the Sacramental institution is given to Gentile Egyptians, with that world-wide liberality, resembling the range of the Sacrament itself, which is afforded to all the race of men; and that by a wisdom, all Joseph's, from beginning to end. The warning of the danger, the counsel to provide against it, the design proposed, the execution of it, by storing up and distributing the corn, is all his. The whole harvest provided for the people is, as it were, under God, *his* harvest; and the imparting this benefit, an increase produced by him, and by him alone, of all the chosen family of God: of whom not one among the sons of Jacob have any part but him.

A work of preserving life by the imparting of a nourishing gift; how strongly characteristic of the increasing Joseph from whom, as from the fruit-bearing Son of Israel, marked with the sign of future plenteous results, should come hereafter the Fruit, that should be truly the Bread of life to the fainting world!

This character of Son of Israel, as exhibited in the blessed increase, *produced* by him, which heathen countries had already, to their own advantage, proved, shines out more brightly still, in the benefits of the increase, as made in behalf ^{ii. That of his own family—the Israelites ;} of the house of Israel itself. These, the glory of preserving in life was wanting to him hitherto. Now, however, this also falls to his lot, in his supplying the need, they stand in, of the necessities of life, by reason of the famine, which had already commenced, and being hard in Canaan as in other countries, was now pinching the family of Jacob. Upon which recourse to Egypt is suggested to his sons by Jacob.

Gen. xlii. 1, 2. " And Jacob saw that there was corn in Egypt. And Jacob said to his sons, Wherefore stop ye eyeing one another ? And he said, Behold, I have heard that there is corn in Egypt. Go down thither, and purchase for us from thence, and we shall live and not die."

They accordingly take their journey into Egypt,—

3. " And the ten brothers of Joseph went down to purchase corn in Egypt."

but without Benjamin ; who was kept back from going with the rest by Jacob, out of a care he felt about the danger of the journey to him.

4. " But Benjamin, Joseph's brother, Jacob did not send with his brothers, for he said, Lest there betide him mischief."

This was, perhaps, because he was the only—now, as it seemed—surviving son of Rachel. If so, her eldest son, and the most favoured one as Joseph was, would naturally have been more dearly prized than Benjamin, though the most prized of all the other eleven. Joseph's value, therefore, in the eyes of Jacob may find some little token of itself, in the tenderness which would not suffer his brother offspring of Rachel, to incur the danger of accompanying the rest, when they went down into Egypt.

5. " And the sons of Israel went to purchase amongst those who came ; for the famine was in the land of Canaan."

Being arrived in Joseph's presence,—suitably to their dependent position, as about to beg the privilege of purchasing corn,—they make a low obeisance.

6. " And Joseph was the governor over the land. He was the corn-dealer

to all the people of the land. And Joseph's brethren went, and bowed themselves down,—their faces to the earth."

In their humble obeisance to him, so like that coming to bow down before him, which it was prophesied, he should get of his brethren; the dreams which these prophecies were couched in, turn out true to him. And as he stands with them before him suing to purchase the necessary staff of life,—the image of the immortal life's sustaining bread; the Shepherd of mankind, the dispenser of immortal life, seems to present a figure of Himself in him.

Anxious to help them all he can, he will however do it without letting himself be discovered to them. He therefore keeps his true person concealed from them.

Gen. xlii. 7, 8. "And Joseph saw his brethren, and he knew them, and he bore himself strange to them, and spoke to them roughly, and said to them, Whence come ye? And they said, From the land of Canaan to purchase food. And Joseph knew his brethren, and they knew him not."

in which appears Joseph's typical figuration of the unknown Incarnate One in knowing his brethren, himself unknown.

Knowing them, without their knowing him! how like Him, who hidden under the veil of strangeness, when coming to His own, His own received not! a figure of whom Joseph thus seems to be as he—himself undiscerned—discerns his brethren: upon whose humble presentation of themselves before him, the verification of the dreams begins to dawn on his mind:—

9. "And Joseph remembered the dreams which he had dreamed of them."

before whom he still maintains his look of unacquaintance, preferring to use the present season in gaining undiscovered information about the welfare of the family. In order to this, he endeavours to provoke them to speak of themselves, by casting upon them imputations of dishonesty.

10—12. "And he said to them, Spies are ye, to see the nakedness of the land are ye come. And they said to him, No, my lord, for thy servants are come to purchase food. All sons of one man are we. Upright are we. Thy servants are not spies. And he said to them, No, the nakedness of the land are ye come to see."

In their answer to this imputation, another source of delay occurs from the absence which it brings to Joseph's notice, of Benjamin.

Gen. xlii. 13, 14. "And they said, Twelve brothers are thy servants. We are sons of one man in the land of Canaan; and behold, the younger is with our father this day, and one is not. And Joseph said to them, This is what I say to you, saying, Spies are ye."

In order to get his brother Benjamin brought down to Egypt, he yet detains them in negotiations, which he carries on for his appearance. This, under the pretext of making it a test of their truthfulness, he requires from them as a condition of acquittal from the charge; demanding, by way of security for it, one of the brethren to be left as a hostage.

15—17. "In this shall ye be tried. By the life of Pharaoh, ye shall not go out from hence, unless your younger brother come hither. Send one of yourselves, and let him fetch your brother; and you shall be bound, and your words shall be tried, whether truth is with you, or not. By the life of Pharaoh, certainly ye are spies. And he put them in custody three days."

This is the condition, which, if agreed to, he promises that corn is to be supplied to them: after which he agrees to send them back with corn, detaining Simeon as a hostage.

18, 19. "And Joseph said to them on the third day, This do ye, and ye shall live. I fear God. If you are upright, let one of your brethren be bound in the house of your imprisonment, and you go, and carry the corn for the famine of your house."

This pretext succeeds. They agree to it.

20. "And they did so."

Simeon, given as a hostage, is accordingly bound, after a great manifestation of compunction for their treatment of Joseph, and Reuben's crimination of them.

21—24. "Certainly," they said, "guilty are we concerning our brother, whose distress of soul we saw, upon his beseeching us, and we did not hear: wherefore there has come upon us this distress. And Reuben answered them, saying, Did I not say to you, saying, Sin not against the child, and ye listened not, and also behold his blood is required. And behold, they knew not that Joseph heard; because an interpreter was between them. And he turned round from them, and wept, and turned to them, and talked with them, and he took from them Simeon, and bound him before their eyes."

Security being thus got for the appearance of Benjamin, he sets them on their journey, provided with corn provisions, and their money back again privately in their sacks.

25. "And Joseph commanded, and they filled their sacks with corn, and to restore their money, every man into his sack, and to give to them provisions for the way. And he did so to them."

Thus they return furnished with a supply of food, for their necessities, to their father in Canaan.

Gen. xlii. 26. "And they put up their corn upon their asses, and went from thence."

To their dismay, in their sacks is found the restored money.

27—34. "And one opened his sack, to give provender to his ass in the inn; and he saw his money, and behold it in the mouth of his sack. And he said to his brethren, My money is restored, and now, behold, it is in my sack. And their heart sunk, and they were afraid ¹ one to another, saying, What is this God has done to us? And they came to Jacob their father, to the land of Canaan; and told to him all that had betid them, saying, The man, the lord of the land, spoke to us roughly, and set us down as spies of the land. And we said to him, Upright are we; we are not spies; twelve brethren are we, sons of one father: One is not; and the youngest this day is with our father, in the land of Canaan. And said to us the man, the lord of the land, By this, shall I know that ye are upright. One of your brethren leave with me, and for the famine of your houses take, and go, and bring your younger brother to me, and I shall know that you are not spies, that you are upright. Your brother will I return to you, and you shall have the traffic of the land."

A certainty is secured for the future meeting of the twelve brethren on the guarantee for Benjamin's going down to Egypt: the broaching of which is now made, though not effectually, in Jacob's permission for it being solicited by Reuben, after the sudden discovery of the money in the sacks.

35—38. "And it came to pass, they were emptying their sacks, and behold every man's bundle of money was in his sack. And they saw the bundles of their money, they and their father, and were afraid. And Jacob their father said to them, Me have ye bereaved. Joseph is not, and Simeon is not, and Benjamin will ye take away. All these things are against me. And Reuben said to his father, saying, Slay my two sons, if I bring him not to you. And Jacob said, My son shall not go down with you, for his brother is dead."

See the store he sets by the children of Benjamin's mother,

"And he is left alone"—

as if the remaining son of Rachel were not to be for any consideration put in peril.

"And should there happen to him mischief in the way that you go, you will bring down my gray hairs in sorrow to the grave."

¹ Not "saying one to another," as the Anglican version has rendered it; for the sake of avoiding the awkwardness of the phrase, "fearing to one another."

Mingled though they are with embarrassments, all these benefits are won to his family by Joseph: who thus, in the first year of the famine, becomes the source to his family of salvation from death, with an obligation imposed upon them, for the purpose of ensuring their future protection under his own care. Being in this the author of their preserved life, he bears, like Christ the Shepherd, the character of father to the flock of Israel.

This glorious character is, moreover, still further confirmed by the same honourable merits, which it had sprung from, being still continued by him.

For, afterwards, having supplied his people again with food, he gathers as a shepherd, the whole of the house of Israel, under his guardian care, to the enjoyment of plenty, in the land of Egypt: whither they are brought down by his invitation. This, accompanied with ample temporary provisions for their return, is kindly given by him, after making himself known to them, on their resorting to him the second time for corn, during the famine. For the famine continuing, in the second year,—as the previous stock was now consumed; Jacob suggested their going down again into Egypt for food.

Gen. xliii. 1, 2. "And the famine was grievous in the land, and it came to pass, that when they had entirely eaten the corn, which they had brought from Egypt, their father said to them, Return, buy for us a little food."

But this request of Jacob's is taken up with an interposing speech from Judah:—who requires, as a condition of their undertaking the journey, that Benjamin shall go along with them.

3—7. "And Judah said to him, saying, The man protested plainly to us, saying, You shall not see my face again without your brother along with you. If so be you will send our brother with us, we will go down, and buy for you food, and if you will not send, we will not go down; for the man said to us, Ye shall not see my face without your brother along with you. And Israel said, Wherefore dealt ye hard with me to tell the man, whether there was yet belonging to you a brother? And they said, The man pointedly asked about us, and our kindred, saying, Is yet your father living? Is there yet a brother belonging to you? And we told him according to the drift of these words. Could we actually know that he would say, Bring down your brother?"

In order to obtain from Jacob his compliance on this point,

Judah adds, by way of a persuasive, his own undertaking to stand surety for the boy.

Gen. xliii. 8—10. "And Judah said to Israel, his father, Send the boy with me, and we will arise and go, and we shall live, and not die, both I and you, and our little ones. I will be warrant for him. From my hand shalt thou require him. If I do not bring him to you, and set him before your face, then I will be guilty to you for ever. For had we not lingered, why now, we had returned by this a second time."

And in this attempt, where Reuben had failed, success attends Judah's efforts. At this renewed instance, thus powerfully enforced, Jacob reluctantly grants the taking of Benjamin, with a request added to carry the governor an offering.

11—14. "And Israel their father said to them, If it be so after all, this do, take of the best fruits of the land in your vessels, and carry down to the man an offering;—a little balm, a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; the money returned in the mouth of your sacks, take back in your hand; perhaps it was an oversight. And your brother take: and arise, and go back to the man. And God Almighty give you mercy before the man, to liberate to you your other brother, and Benjamin. And if I am bereaved, bereaved I am."

So the difficulty about Benjamin being got over, taking him in their company, the men carrying the present along with them, go down according to Jacob's request, the second time to purchase corn in Egypt, where arriving they stand in the presence of Joseph.

15. "And the men took that present, and double money took they in their hand, and Benjamin, and they arose, and went down to Egypt, and stood before the face of Joseph."

This interview brings about at its close, Joseph's full discovery of himself: which he finds himself constrained to make, by way of ending a painful mystery, produced by the sham crimination, which he had contrived against them, after having entertained them at dinner, upon this occasion. For no sooner had Benjamin now before him amongst his brethren met his sight, than he determined upon their accompanying him at dinner.

16. "And Joseph saw with them Benjamin, and said to the one over his house: Bring the men in doors, and slay well, and make ready, for the men shall eat with me at noon."

So they are accordingly ordered by him to be introduced into his house, much to their own embarrassment.

Gen. xliii. 17. "And the man did so, as Joseph had said, and the man brought the men into Joseph's house; and the men were afraid, that they were brought into Joseph's house."

For they imagined the reason of their being thus summoned, to be some imputation to be alleged against them, about the money found in their sacks.

18—22. "And they said, Upon the affair of money returned in our sacks at the first, are we brought in; that he may inculcate us, and fall upon us, and take us for servants, and our asses. And they went up to the man, who was in the house of Joseph, and spoke to him at the door of the house. And they said, If it please you, my lord, we truly came down at the first to buy corn. And it came to pass, on our going to the inn, that we opened our sacks, and behold each man's money in the mouth of his sack, our money, according to its weight, and we have brought it in our hand. And other money have we brought down to buy food, we know not who put our money in our sacks."

This apprehension, however, the steward's conciliatory words soon dissipate, as they are ushered in.

23. "And he said, Peace be to you, fear not. Your God, and the God of your fathers, gave you a hoard in your sacks. Your money came to me."

This is followed up by a treatment the most courteous, in which the feeding of their beasts, and the refreshment of themselves, are all done for them. Welcomed with such hospitality within, Joseph takes care that there shall be conveyed to them, notice of their being invited to dine with him at noon.

24, 25. "And the man brought the men into Joseph's house, and gave them water, and they washed their feet, and he gave provender to their asses. And they made ready the present against Joseph's coming at noon, because they heard that they should eat bread there."

And in the same spirit as the invitation, on their being admitted to his presence towards noon, when they offer their present, his behaviour on meeting them is markedly kind, in which there is shown a great interest in their father's welfare.

26. "And Joseph went into the house; and they brought to him the present, which was in their hand, to the house: and they bowed themselves to him to the earth."

Thus fulfilling again the dream, which was the second one; in which the father also should come and bow himself; inasmuch as the present was really the offering of Jacob himself.

Gen. xliii. 27, 28. "And he asked them of their welfare, and said, Is it well with your father, the old man that you spoke of? Is he yet alive? And they said, It is well with thy servant, our father; he is yet alive; and they bowed themselves, and made obeisance."

It was only out of a natural feeling for his own mother's son, that Benjamin was a special object of his attention.

29 - 31. "And he lifted up his eyes, and saw Benjamin his brother, the son of his mother. And he said, Is this your brother the younger one, that you spoke of to me. And he said, God be gracious to you, my son. And Joseph hastened, for his bowels yearned upon his brother: and he sought where to weep, and he went into his chamber, and wept, and he washed his face, and went out, and refrained himself, and said, Set on bread."

The appointed time of noon being arrived, they are duly introduced to his dinner-table, where the order of their sitting is, to their great astonishment, according to their ages.

32, 33. "And they laid for him by himself, and for them by themselves, and for the Egyptians, eating with him, by themselves; since the Egyptians cannot eat bread with the Hebrews, because it is an abomination to the Egyptians. And they sat before him, the elder according to his birthright, the younger according to his youth, and the men wondered, each with his fellow."

In the meantime, is seated along with them Joseph himself, entertaining them with cordial hospitality.

34. "And he took messes from before him to them, and the mess of Benjamin was more than the messes of them all, five portions, and they drank, and were merry with him."

After this, they are furnished for a happy return home, with their sacks filled with corn, and the price of it secretly restored in the sacks.

xliv. 1. "And he charged the steward, saying, Fill the men's sacks with food, as much as they can carry: and put the money of each in the mouth of his sack."

But, after having been dismissed with this gracious treatment shown them, the discovery of himself is suddenly made on the return back; which they are forced to make, through a design of his set for that purpose. This was to render them liable to apprehension, under charge of theft, by having his own cup, laid, as if it were stolen, in the mouth of Benjamin's sack.

2. "And put," added he, "my cup, the silver cup, in the mouth of the sack of the youngest; and his corn money. And he did, according to the word, which Joseph had said."

They had, on their way home, got a little distance ; when, under pretext of recovering his cup from capture, Joseph sends men to search.

Gen. xliv. 3—11. " The morning was light, and the men were sent away, they, and their asses. They were gone out of the city. They had not gone far, and Joseph said to the steward, Up, follow after the men, and overtake them, and say to them, Why do you recompense evil for good ? Is not this that which my lord drinketh from, and does his divining with ? Ye have done wrong in what ye have done. And they overtook them, and spoke to them the words. And they said to him, Wherefore does my lord speak according to these words ? Far be it from thy servants to do according to this thing. Behold, the money, which we found in the mouth of our sacks, we restored to thee from the land of Canaan : and there is nothing stolen from the house of thy lord, silver or gold. With whomsoever of thy servants it be found, let him die, and likewise we will be to our lord as servants. And he said, Even now, according to your words let it so be. With whomsoever it is found, he shall be to me a servant, and you shall be guiltless. And they hastened, and took down each man his sack to the ground, and opened each man his sack."

The agent, according to the fore-intended result, on making the search, found the cup in Benjamin's sack. They are all forced, under Judah's leading, to troop back again to Joseph's house.

12—14. " And he searched : at the eldest he began, and at the youngest he ended : and the cup was found in the sack of Benjamin, and they rent their clothes, and they laded each man his ass, and returned to the city. And Judah and his brethren went to the house of Joseph, and he was yet there."

Whereupon, after an humble acknowledgment of the fact by Judah, there is made a demand by Joseph, that Benjamin, in whose sack the cup was found, should be detained, instead of returning home, with the rest to Caanan.

15—17. " And Judah fell upon his face to the earth. And Joseph said to them, What deed is this that you have done ? know you not, that a man such as I can work divination ? And Judah said, What shall we say to my lord, and what shall we speak ? and how shall we justify ourselves ? God has found out the iniquity of thy servants. Behold, we are servants to my lord, even we, and he, in whose hand has been found the cup. And Joseph said, Far be it from me to do this thing : the man in whose hand the cup has been found, he shall be servant to me ; and you, go up in peace to your father."

It was by this scheme of keeping Benjamin prisoner, that he hoped to ensure the company of his favourite brother.

SECTION II.—THE MARKS OF JOSEPH'S PRIME POSITION IN
THE ISRAELITE INTEREST, WHICH THE INCIDENTS OF THIS
STEWARDSHIP REVEAL.

Upon this determination of Joseph's to detain Benjamin, Judah, who had become surety for Benjamin, intercedes,—in a speech, which scatters in its way several little argumental grounds for Joseph's high destination in the Patriarchal promises. Some little prestige of this, indeed, may be inferred by comparison, with great advantage on Joseph's side, from the like prestige on much less grounds, acknowledged on the side of Judah; consisting in the pre-eminence which he enjoys amongst his brethren, as spokesman in this matter.

Gen. xliv. 18. "And Judah went up to him."

The person interceding is *Judah*, as having been surety for Benjamin. As his prominence in this business as leader of his brethren, like Peter among the Apostles, is indicative of that dignity, which was to follow in his race; so, the honour of Joseph's race may claim a prestige in the importance which he himself bears in it; and that so much the more, as his part in the affair is beyond that of Judah. And as the dignity of Judah had as its province the *generation of the promised Seed*, no less was this same destination the only one worthy to realize the expectations naturally suitable to Joseph's present greatness.

"And he said, If it please my lord, let thy servant, I pray, speak a word in my lord's ears; and let not thy anger be hot against thy servant, because thou art as Pharaoh."

On the same occasion peeps out many indications of Jacob's esteem of Rachel's children. As offspring of Rachel, Joseph's preciousness may be inferred also by comparison with the other offspring, Benjamin; for whom Jacob shows such an extraordinary love beyond what the children, not Rachel's, found from him. This has some points for appearing in the history of Benjamin's going down, as continued by Judah.

19, 20. "My lord," said he, "asked thy servants, saying, Is there yet belonging to you a father, or brother? And we said to my lord, There is to us a father, an old man, and a child of his old age, a little one, and his brother died; and he is left alone of his mother, and his father loves him."

The love of his father for him was felt as for the only one left of his mother; whom there was therefore the greater reason for preserving. As this position of Benjamin's was a special one, the love which was grounded upon it should be likewise a special love. In his being the "child of his old age," there is the same reason, as that which Joseph had assigned as a ground for the same love, which it causes Jacob now to show for Benjamin. It was such as, if the object of it were taken away from him, would be, in a certain way of speaking, the cause of death.

Gen. xlv. 21, 22. "And thou saidst," pursued Judah, "to thy servants, Bring him down to me, and I will set my eyes upon him. And we said to my lord, The boy is not able to leave his father, and should he leave his father, he will die."

That Jacob would die from the loss of this child was quite conformed to the idea, that he had no life, except in Rachel's issue; where his heart had set itself to look for the Patriarchal Blessing being realized. Equally available for Joseph's honourable prospects, as by parity of inference Judah's pre-eminence is:—does not this peep out a little in the self-important manner in which Judah speaks of the common parent of all the brethren, as "my father," instead of "our father?" though the more common style is employed by him afterwards.

23, 24. "And thou saidst to thy servants, If your younger brother do not come down with you, you shall not again see my face. And it came to pass that we went up to thy servant my father."

His speaking of Jacob as *his* father, i. e. "my" father, instead of "our" father, as in the other cases, seems to make him, in a way, a head, and representative of the whole brotherhood. The next passage of his speech again drops a suggestion of the motive for Jacob's love of Benjamin. That it was a love arising not from any quality merely confined to him personally, but from one, which was equally common to Joseph, and even still more express in him, may perhaps be inferred from the light in which the whole Rachel side of the family is regarded by Jacob; which is, as if they were, in some sort, the only ones;—at least having in themselves, a peculiar right to predilection.

24—27. "And," continues he, "we told to him the words of my lord.

And our father said, Return, buy us a little food. And we said, We cannot go down : if there be our younger brother with us, then we will go down ; for we cannot see the face of the man, and our younger brother be not with us. And thy servant my father said to us, ("my father," again) "Ye know that my wife bore to me two sons."

"My wife,"—"two sons,"—a manner of speaking suitable to Jacob, as regarding Rachel as *his only wife*, and her two sons, as *his only sons*. This distinguishing way of alluding to Rachel, and her children, shows Joseph to possess, in himself, a reason for Jacob's love of him, in a greater degree than that for the remaining issue, Benjamin.

And how earnestly true, is the rootedness of his affection for Rachel's remaining son, Joseph's less favoured brother, which would seem sufficient to drag him after him to the grave! "And the one,"—Judah continues, in the account of Jacob's words,—

Gen. xliv. 28, 29. "And the one went out from me, and I said, Truly he is torn in pieces, and I have not seen him up to this. And should ye take likewise this from me, and mischief befall him, ye will bring down my gray hairs in sorrow to the grave."

What greater seal could we have of Jacob's appreciation of Rachel's offspring, than that his whole joy and life depended upon Benjamin's surviving?

30—34. "And now on my going to thy servant my father, and the boy be not with us (and his life is bound up in the boy's life); it will come to pass then, in his seeing there is not the boy, he will die, and thy servants shall bring down the gray hairs of thy servant my father, in sorrow to the grave. For thy servant guaranteed the boy with my father saying,—If I do not bring him back to thee, then will I be guilty to my father all days. And now, I pray, let thy servant abide instead of the boy, a bondman to my lord, and let the boy go up with his brothers. For how shall I go up to my father, and the boy be not with me? lest, perhaps, I see the evil, that shall befall my father."

Thus ends Judah his intercessory pleas for Benjamin's release; revealing in a most lively manner to Joseph's view, his kindred's anguish in their most tender nature. There is his aged father, now weighed down with fifteen years' sorrow for the loss of his favourite son,—child of his most loved Rachel: upon which, the fresh burden of being despoiled of Benjamin, the other child, if now overlaid, would be the quenching of the last light of hope within him. There is his brother Judah, at whose instance Jacob had let Benjamin go, offering to sacrifice

his own liberty to stave off such a disaster; and the rest standing round in agony, lest they should have to bear the tidings of it to their father, left waiting for their return at home, in Canaan. This piteous distress of his own family, all at once breaking in upon his heart, melts down the framework of his counterfeited strangeness; so that restraint gives way, and bursting with the tide of brotherly feeling, he openly utters himself, in his native Hebrew tongue, as their brother Joseph.

Gen. xlv. 1—4. "And Joseph was not able to restrain himself to all that stood by him, and he cried, Let out every man from beside me. And there stood no man with him, in his making himself known to his brothers. And he uttered his voice in weeping, and the Egyptians heard, and the house of Pharaoh heard. And Joseph said to his brothers, I am Joseph. Does yet my father live? And they were not able to answer him, for they were troubled at his presence. And Joseph said to his brothers, Come near to me, I pray, and they came near; And he said, I am Joseph, your brother, whom you sold into Egypt."

This disclosure forthwith ends in his inviting them all, with great affection, to become partakers of his bounty in Egypt; as a natural sequel to the recognition. To get their fears allayed is a care, which he instantly undertakes by representing to them that his being forced down to Egypt, of which they might blame their own conduct in selling him, as the instrumental cause, was in fact a providential ordering, for the sake of getting a posterity preserved to them.

5—8. "And let it not be grievous in your eyes, that you sold me hither; since as a preserver of life did God send me before you. For this two years has the dearth been in the midst of the land, and yet there are five years, in which there shall be neither ploughing nor harvest. And God sent me before you to set to you a remnant in the earth, and to keep you alive by a great deliverance. So now, not you did send me hither, since God has set me as a father to Pharaoh, and as a lord to all his house, and ruler of all the land of Egypt."

That his being sold by them was the Divine means of *preserving to them* a remnant, is not said merely as a way of healing the wounds of their self-reproach. It is a truth, in which he himself is a beautiful figure of that greater Deliverer; who, being Himself sold to death by His own brethren, appeared again in the region of immortal life, for the redemption of those who sold Him. The fact that Joseph's preserving a posterity was the purpose of his being sold, does

itself mark him as the destined preserver of Israel's posterity. To *preserve a posterity* is the work, in which his means are used. And, in this work he is a *meritorious* cause, not a mere instrumental cause, employed without the accordance of his own spirit. Being then a meritorious agent in God's own work of Israel's posterity being preserved, by bread, and shelter, he deserves a reward for these merits: which reward would, suitably be, the honour of still greater merits, by *a work in the same line*, but higher in degree: if his merits are those of a preserver; the higher merits, with which he is rewarded, may well be concerned with a posterity preserved *in the regenerated order*. If the agency employed is the giving of bread, the work of the reward might well be the having to give *the new bread* of life,—the feeding of a higher life. If he be a father to his people by preserving to them now an immediate, and mortal posterity, he may well deserve, as his most fit reward, to be a father of that *enduring posterity*, which was to come by the expected Seed. May not then the nobler order of posterity be conceived as involved in that more immediate posterity, which, that it was the design of God to preserve by his means, is so employed in the argument, in which their fears are soothed by him.

He then proceeds forthwith to invite them down to Egypt,—Jacob and all.

Gen. xlv. 9. "Haste you, and go up to my father, and say to him, Thus says thy son Joseph, God has set me as a lord to all Egypt."

The invitation is given in a downright and hearty manner.

10. "Come down to me, stop not, and thou shalt dwell in the land of Goshen, and thou shalt be near me, you and your sons, and your sons' sons, and your flocks, and herds, and all belonging to you."

Extending thus to all the family, even grandchildren and possessions; so that it is as the patriarch of the whole family, that the household are gathered to him.

Every thing belonging to Israel is embraced in this liberal call, which is to plenty and comfort; of which he himself is the author,—in circumstances too, where to be the Patriarch is to be the Saviour.

11—13. "And I will nourish thee there: for yet there are five years of famine, lest thou be beggared, thou and thy house, and all belonging to thee.

And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth, that speaks to you. And tell my father all my glory in Egypt; and all that you have seen, and make haste, and bring down my father hither."

This invitation contains, in its wording, many valuable indications of the dignity of Joseph, as the heir and son of Israel.

Joseph's invitation contains also marks of his being "*the Son*" in his own assumption of the title "*Thy son Joseph*."

i. It is given as from his "*son*,"—such by eminence:—"Thus saith thy son Joseph,"—the same title, which Jacob himself had applied to him, and which does not occur, except as applied to Benjamin, Judah, and Joseph, and to the last more frequently, and in a manner more solemn than to the rest.

ii. Its language contains in it the affirmation of his elevation to power, as being the work of God:—"God hath made me lord of all Egypt." The means by which he is enabled to become the helper of his father, and family, are here by himself declared to be a Divine effect.

iii. Its *tone* is naturally *expressive of the Superior position of Joseph* to the whole family: "Thou shalt be near to me." His father was to be near to him, not as a protector is near to his charge, but as the charge is near the protector. A consciousness of being the one, whom the Divine appointment had made the Patriarchal head of the family, dictates the tone of the message.

This family invitation he makes still more gracious, by closing it with the seal of reconciliation.

Gen. xlv. 14, 15. "And he fell upon the neck of Benjamin his brother, and wept, and Benjamin wept upon his neck. And he kissed all his brothers, and wept upon them."

An unrestrained familiarity of intercourse between them closes the communication: in which there is afforded them free entrance to the advantages of Egypt.

"And after that his brethren talked with him."

Joseph is thus author to the whole family of their livelihood, by drawing them into Egypt with his invitation; which Pharaoh powerfully enforces by his aid and good will.

16—20. "And the report was heard in Pharaoh's house, saying, Joseph's brethren are come. And it seemed good in the eyes of Pharaoh, and in the eyes of his servants. And Pharaoh said to Joseph, Say to your brethren,

Do this. Lade your cattle, and away, and go into the land of Canaan. And take your father, and your households, and come to me, and I will give to you the good of the land of Egypt, and ye shall eat the fat of the land. Lo, you are charged : this do. Take to you from the land of Egypt waggons for your little ones, and for your women, and bring your father and come. And let not your eyes spare for your baggage, for the good of all the land of Egypt is yours."

There is also afforded them the means of taking advantage of this invitation, in the waggons spoken of by Pharaoh, for the journey to Canaan, and back again to Egypt.

Gen. xlv. 21—24. "And the sons of Israel did so ; and Joseph gave them waggons according to the mouth of Pharaoh ; and he gave them provisions for the journey. To all of them,—gave he to each changes of raiment, and to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father, he sent at this rate,—ten asses carrying of the good of Egypt, and ten she asses carrying corn, and bread, and victuals for his father by the way. And he dismissed his brethren, and they departed, and he said to them, Do not wrangle by the way."

The invitation offered, thus aided and encouraged, the brothers themselves are of course but too glad to avail themselves of. There remains but to get Jacob informed of it; which is done without delay. Taking their journey back with the waggons lent them by Joseph, they tell Jacob Joseph's message, and the news.

26. "And they told to him, saying, Yet Joseph lives, and that he is ruler over all the land of Egypt."

After some natural incredulity, Jacob himself hastens to answer Joseph's welcome summons.

26—28. "And Jacob's heart was torpid ; for he did not believe them. And they told him all the words of Joseph which he spoke to them. And he saw the waggons, which Joseph had sent to carry him, and the spirit of Jacob their father revived. And Israel said, Enough : yet Joseph my son lives ; I will go and see him before I die."

Expressing thus his consent in words, which do themselves exhibit afresh the peerless price he sets on Joseph as his successor:—"It is enough ;" that is, amends is made now for all I have undergone of sorrow, arising from the supposed bereavement of my hopes,—“Joseph my son is still alive ;” for he, my son and successor is not dead, but lives to take up my name ; a vessel to preserve the family benediction.—“I will go, and see him before I die.” I will satisfy my eyes, by visiting him. This is a comfort, that can reconcile me to depart from life.

Thus induced by the prospect that Joseph affords them, of sustenance ; all the family set out on their journey for Egypt, by way of Beersheeba.

Gen. xli. 1. " And Israel journeyed, and all that was with him, and came to Beersheba," i. e. " the well of the oath."

Where he is *comforted by a vision.*

1—4. " And he offered sacrifices to the God of his father Isaac. And God spoke to Israel in a vision of the night, and He said, Jacob, Jacob; and and he said, Behold me. And He said, I am God, the God of thy father. Fear not to descend into Egypt, for a great nation will I make thee there. I will go down with thee to Egypt, and I will bring thee up, yea, bring thee up. And Joseph shall lay his hand upon thine eyes."

This vision argues very strongly for the idea of Joseph's previous divine designation, as the Son, upon whose existence chiefly depended the security of the promised Seed. For this was the matter alone, *upon which Jacob's heart was anxious* : but yet the comforting promises, which this vision gives him, are such as are associated intimately with the assurance it affords him of *reunion with Joseph* : which is the concluding part of this vision, given, as it is, with circumstances of very solemn significance.

i. The *place* where it happened was *Beersheba*, i. e. " the well of the oath : " the naming of which commemorated the closing of the Covenant between Abraham and Abimelech, with an oath about Abraham's having digged the well. This was the place, where also afterwards Abraham planting a grove, called upon the name of the " Everlasting God : "—where again, he had received the command to sacrifice his son Isaac, in a place which God would show him ;—where afterwards he dwelt ;—where Isaac also sometime dwelt :—and where Jacob himself, dwelling with his father, had set out thence in search of a wife, which ended in the betrothal of Rachel. Many then, are the events connected with the Patriarchal hopes, which signalized the place, Beersheba, selected for promising this reunion.

ii. The *occasion* of it was, as it appears, Jacob's very *earnest prayer after sacrifices offered* :—" And he offered sacrifices." This act of sacrifice itself, made probably in thanksgiving for the news of Joseph's being still alive, would, if so,

manifest the great price, which Jacob set upon Joseph's continuing in life. The devotion, which Jacob showed in it, was extraordinary, and deserving a special answer.

iii. The offering accompanying it, was made to God as "*the God of his father Isaac*:"—under one of those titles which represent Him as the guardian of the Covenant concerning the Seed. Such was the devotion, which called it forth as an answer.

iv. In its being *announced*, the name, *under which he is cited* in the narrative,—though Jacob is the name, under which God addresses him afterwards,—is his more solemn name of "*ISRAEL*:"—"And God spoke to *Israel*;" which is his new and Covenant name.

v. The divine address is made to him with a *double appellation* of "*Jacob, Jacob*:"—in the same way as before Abraham had heard:—"Abraham, Abraham;"—after the approval of his faith.—This doubling of the name is a mode of speaking, used to draw greater attention, to add certainty and earnestness to the communication.

vi. The *title*, under which God announces Himself, is that, *in which He had been before* worshipped by Jacob;—as the God of his father Isaac:—"I am the God of thy father:"—as if He would say, "I am the God, who established your father Isaac in the same Covenant, which Abraham had received from me:—who appearing to him at this same place Beer-sheba, renewed the promises, which had been made to Abraham, and to himself, of multiplying his seed, as the sand of the sea shore. And in the same character, and with the like intention, do I now speak to you. As I was his God, so am I yours: as I observed the Covenant with him, so I will now to you." The character of "*the God of thy father Isaac*," then, under which God announces Himself to Jacob, is one which agrees only with a communication, that should have reference to the Seed, which was the matter of the Covenant.

The place therefore,—the occasion,—and the manner of preface, and introduction are such as bespeak a great importance attached to the promise of reunion with Joseph, which this vision conveys.

And, what is the end, for which this reunion with Joseph

now promised to Jacob is to take place? It is one subservient to Israel's interest in the expected Seed; to advance by a step, that descent into Egypt, which was, as has been shown before, a part of the divinely-planned *career of God's Son*; which, it must be always borne in mind, Israel the people really was, according to the doctrine of Scripture.

For, having in their midst, as in embryo, that holy Seed, which is His Son proper, they are *identified with the holy Seed itself*:—and thence are called “*God's Son*,” as for instance by God Himself, speaking to Pharaoh,—“Israel is my Son, my firstborn Son. If thou wilt not let my Son go, I will slay thy son, even thy firstborn.”

This Son, understood as Israel the people, it was the counsel of Almighty God, should descend into Egypt, and be brought up again from thence, according to the prediction given to Abraham, when he offered up sacrifices to God: at which time he was forewarned, that his seed should go down into Egypt, and that the nation there should “afflict them four hundred years;” but that afterwards, God would judge that nation, and that the people should come out with great substance. Many other places in Scripture already spoken of above, in the descent of Joseph, allude to this intended descent into Egypt.

This design, which Joseph's descent thither, through his brothers' treachery, principally fulfilled, was to have its fulfilment completed by the whole family following him; which, it is the purpose of this assuring vision to promote; in the words spoken to Jacob,—“Fear not to go down into Egypt, for I will make of thee a great nation, I will go down with thee into Egypt, and I will surely bring thee up again.” This is as much as to say, “Fear not to leave Canaan, as if in quitting it you were about to lose the land, which has been promised to your fathers and yourself. This migration of your family Israel is only in execution of that same intention, which I made known to Abraham, upon his offering sacrifices; at which time I forewarned him of this descent into Egypt, and the four hundred years' affliction, as a requisite preparation in order to his seed's inheriting the land of the Canaanites, Amorite, &c.” A settled purpose there-

fore concerning his hopes in the Divine Seed, depended upon this descent, which Jacob was now making.

And yet this passage of Jacob into Egypt, importing so directly as it did, the welfare of the predestined Israel, drew its most encouraging motive for Israel's complying with it, from the prospect which it opens to him,—that in it he should be reunited to his son Joseph: whose existence therefore was *a guarantee to Jacob himself of the safety of the land and Seed*; and besides that, as we know from the predestined abode in Egypt of the Seed of Israel, it was really a means of carrying out God's intention respecting it. Amongst other things too, which this reunion is used to assure, is the "great nation," which was to come from the Patriarch:—"I will make thee a great nation:" as I promised to Abraham, so I promise you, that this high destiny is still secure to you. And of such value is it considered, as a means of assurance, as to be worthy of a material voucher in the touch of Joseph: "Joseph shall put his hand upon thine eyes." Thus then, promises of a national greatness, which for Jacob drew all their value from the interest it secured to him in the Seed of universal Blessing, are supposed in this vision to be *indubitably sealed to the Patriarch's heart*, by a guarantee, which it presents, that *Joseph was still alive in Egypt*. Joseph's real consequence then to the security of Israel's interest in the coming Seed, may be inferred from the significance which is attributed to his safety, by its anxious expectant Jacob. Would the steadfast certainty of the future Offspring's coming, be conclusively assured from Joseph's survival; unless Joseph's life had in it *a most important condition*, upon which it depended? Could Jacob, all engrossed, as was his heart, about this same offspring, be expected to derive comfort from Joseph's survival being intimated; unless the fact of *his still living had in it something apt to strengthen the hopes* of which the Offspring's was the object? Whence too, should the "great nation," coming from the promised Seed, become more bright in certainty from the assured existence of Joseph: except that Joseph himself *were a means for realizing the Seed* which that "great nation" was to spring from?

Can we suppose that that part of the Divine Son's proba-

tionary career, consisting in the exit from Egypt, could with propriety, have cited along with it, the fact of Joseph's survival; unless it were that Joseph's posterity were intimately connected with the production of the same Divine Son into life afterwards?—or that the quickening of Jacob's hopes of succession, should be sought from a sensible guarantee of Joseph's existence; unless it were that Joseph himself was a *link in the series of the succession*? A most substantial interest, therefore, in the seed may be surmised, as attached to Joseph's line, from his share in Jacob's vision at Beersheba; where his journey to Egypt now lay.

From Beersheba the journey continues into Egypt.

Gen. xlv. 5—7. "And Jacob arose from Beersheba, and the sons of Israel carried Jacob their father, and their little ones, and their wives in the wag-gons, that Pharaoh had sent to carry him. And they took up their cattle, and their wealth, which they had acquired in the land of Canaan, and came to Egypt. Jacob and all his seed with him, his sons, and his sons' sons, his daughters, and his sons' daughters, and all his seed did he bring with him to Egypt."

As this migration draws with it the whole family of Israel; occasion is taken for their names being inserted, according to their families. The list is worth observing on account of the difference between the manner of recording the Josephian family, and that of the others, with which the list commences.

8. "And these are the children of Israel, who came to Egypt;—Jacob and his sons.

"The firstborn of Jacob; Reuben.

9. "And the sons of Reuben; Chanock, and Phallu, and Chezron, and Carmi.

10. "And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanite woman.

11. "And the sons of Levi; Gerahon, Kohath, and Merari.

12. "And the sons of Judah; Er, and Onan, and Shela, and Pharez, and Zarah; and Er, and Onan died in the land of Canaan. And the sons of Pharez; Chezron, and Chamul.

13. "And the sons of Issachar; Zolan, and Phurah, and Job, and Shimron.

14. "And the sons of Zebulun; Sered, and Elon, and Jachleel.

15. "These are the sons of Leah that she bare to Jacob in Padan-Aram, with Dinah his daughter. All the souls of his sons, and of his daughters thirty-three."

16. "And the sons of Gad; Ziphion, and Chaggi, Shuni, and Ezbon, Eri, and Areli.

17. "And the sons of Asher; Jimmah, and Jishuah, and Jishui, and Beriah, and Sherach, their sister; and the sons of Beriah; Cheber, and Malchiel.

Gen. xlv. 18. "These are the sons of Zilpah, whom Laban gave to Leah his daughter. She bore these to Jacob, sixteen souls."

After this comes the register of the Josephian family, the manner of which is quite exceptional. It begins with the mother's name; and that mother, Rachel, is honoured with a distinguishing title of "the wife of Jacob."

19. "And the sons of Rachel the wife of Jacob; Joseph, and Benjamin."

"The wife of Jacob." This is not said of Leah, the other sister. This would be a style appropriate to Rachel, if she had been the only wife: at least, then, she must have been so in a manner, in which she excelled the rest.

The names of Joseph's children are then given, and that also in a style beyond the usage, applied to the rest.

20. "And there were born to Joseph in the land of Egypt, whom Asenath, the daughter of Poti-Pherah, Priest of On, bore to him; Manasseh, and Ephraim."

In this account then, it may be remarked, that the children's names are introduced, not merely as in a list, but with the birth mentioned *historically*:—"were born:":—*the name of the wife*, "Asenath:":—*her lineage*, "daughter of Poti-Pherah, the Priest of On;," and *the place* "Egypt:":—whereas, for the rest of Jacob's grandchildren, there is no mention made of their mother's names: i.e. the names of his sons' wives; much less of the circumstances of the children's birth.

From this highly-relieved style of exhibiting Joseph's generations, we have a right to infer the superior importance of these generations in the matter of Israel's rank, and destiny. The catalogue of the rest follows on as usual.

21. "The sons of Benjamin; Bila, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Roah, Muppin, Huppim, and Ard.

22. "These are the sons of Rachel, who were born to Jacob. All the souls were fourteen.

23. "And the sons of Dan; Hashim,

24. "And the sons of Naphtali; Jahzeel, and Guni, and Jeser, and Shillem.

25. "These are the sons of Bilhah, whom Laban gave to Rachel his daughter; and she bare these to Jacob. All the souls were seven.

26. "All the souls, that came with Jacob to Egypt, coming from his loins, besides the wives of Jacob's sons, all the souls were sixty-six.

27. "And the sons of Joseph, who were born to him in Egypt, were two souls. All the souls of the house of Jacob coming to Egypt were seventy."

The journey into Egypt is followed on, until the time, where Judah, at Jacob's request, himself leads the way to Goshen.

Gen. xlv. 28. "And Judah, he sent before his face to Joseph, to direct his face to Goshen."

In this leadership is to be distinguished the same pre-eminence, which had pretty uniformly rested upon him on former occasions. He had before "*prevailed* beyond his brethren," even Reuben, in obtaining the rescue of Joseph from threatened death; and then again, in getting what Reuben could not,—Jacob's consent to let Benjamin take the journey to Egypt; and afterwards he was prominently forward as the head of the family, when obliged to return to Joseph's house interceding, and interceding pre-availingly with Joseph for Benjamin's release. Now again employed by his father, rather than any other, as the agent to lead him to Joseph;—he appears in an office, which, together with the other instances of superiority, shows him to have been at this time the recognized head of the other brethren. As this prominence is another instance of those pre-significations and anticipatory symptoms, so often remarked before, of the greatness of his tribe in after ages, and his share in the Seed; we may with justice hint again the same conclusion often before suggested, in favour of the high dignity in this regard of Joseph; whose part in the present history so immeasurably exceeds that of Judah.

By his guidance the journey is continued to Goshen.

28. "And they came into the land of Goshen."

Where Joseph meets them.

29. "And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen."

"Israel," not "Jacob" his father; as was used in regard to Jacob as the father of *the other brethren*, in the words, "the spirit of Jacob their father," and again, "They came to Jacob their father," though in the 43rd chapter the word "Israel" is once used as their father.

"and he made his appearance to him, and fell upon his neck, and wept on his neck some time."

Gen. xli. 30. "And Israel said to Joseph, Let me die this time, after having seen thy face, since now thou art alive."

These last words are in the same spirit, as those before, where he said, "It is enough, Joseph my son is still alive, I will go and see him before I die."—As if he would say, "Having seen thy face, and assured myself of thy very existence, there remains to me no further anxiety in this life. I am content to depart." From whence could Jacob, whose mind fed upon the hopes, which he had inherited as Isaac's successor, be so content to leave the world; except, because Joseph's living was an assurance to that hope, that the chosen Seed to spring from him was now safe through Joseph's life.

Thus arrived at Goshen in Egypt, the family and household of Jacob are introduced to Pharaoh through Joseph's kindness, according to his own declared design.

31—34. "And Joseph said to his brethren, and to his father's house, I will go up and tell Pharaoh, and will say to him, My brethren, and the house of my father, who were in the land of Canaan, are come to me. And the men are feeders of sheep; for they are men of cattle, and they have brought their flocks, and their herds, and all belonging to them. And it shall come to pass, when Pharaoh shall call to you, and shall say, What is your business, that you shall say, Thy servants are men of cattle from their youth until now, both we with our fathers, in order that ye may dwell in the land of Goshen: because an abomination to the Egyptians is every feeder of flocks."

xlvii. 1—4. "And Joseph went and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all belonging to them, are come from the land of Canaan; and behold, they are in the land of Goshen. And out of the number of his brethren he took five men, and set them before the face of Pharaoh. And Pharaoh said to his brethren, What is your occupation? And they said to Pharaoh, Thy servants are feeders of flocks both we and our fathers. And they said to Pharaoh, To sojourn in the land are we come; for there is no pasture for the flocks that belong to thy servants, for the dearth is grievous in the land of Canaan, and now let thy servants dwell, we pray, in the land of Goshen."

They are by means of this introduction, and instruction of Joseph, made the keepers of Pharaoh's cattle.

5, 6. "And Pharaoh said to Joseph, saying, Thy father and thy brethren are come to thee. The land of Egypt is before thee. In the best of the land make thy father dwell, and thy brethren; let them dwell in the land of Goshen:—And if thou knowest, and there be amongst them men of ability, thou shalt set them as officers of the cattle, that belong to me."

Jacob himself is honourably treated by Pharaoh, through the interest of Joseph.

Gen. xlvii. 7—10. "And Joseph brought Jacob his father, and he set him before the face of Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said to Jacob, How many are the days of the years of thy life? And Jacob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years. Few and evil have been the days of the years of my life; and they have not attained the days of the years of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and he went out from the presence of Pharaoh."

The whole family are well settled in Ramases, where they are nourished during the remaining years of the famine.

11, 12. "And Joseph gave dwelling to his father and his brethren, and he gave them a possession in the land of Egypt, in the best of the land, in the land of Ramases; as Pharaoh had given charge. And Joseph nourished his father, and his brethren, and all the house of his father with bread, according to their families."

So, the famine is kept off from effecting the threatened extinction of the family of Israel:—who with bread supplies administered to them, are without cost to themselves, nourished in park-like security, as a flock, so as to attain to the gladdening prospect of children to succeed them. And all this through the agency of Joseph, whom they had sold into Egypt.

Thus, in return for a persecuting treatment,—the only score of deserving on their side against him,—generously planting them like a shepherd, with the addition of a positively life-sustaining aid; in a pasture of plenty, to be saved on to a continuing race of people;—He becomes as it were, *the author of their future posterity*, in the lives which he now preserves for them.

The dispensation too, is such as to recall to mind, in the gift of bread, the bread of immortal life, and to exemplify in its spirit, that spirit in which the divine graciousness repays its injurers.

But that Israel,—the extirpators—in attempt at least,—of their brother's very name,—should, after such a God-like mode of recompense, be enabled, through the same brother's pious care, to witness the preservation of their own seed, is a meritorious work, for which—what less reward is due—even conditionally—to him as its author, than that he should reap from that seed of theirs, which he has had so principal a share

typified by him *in another form as Lord of the Egyptians*. This dignity is attained by him, through his gaining on behalf of Pharaoh, the ownership of all the people,—their money,—cattle, and land, in return for the corn, which he administers to them, not by way of free gift, as he had done to his own family,—who, being by their birth Israelites, were his children and *inheritors* of the gift,—but *at a price*. In selling the corn, he gains first *all the money* in the lands of Canaan and Egypt.

Gen. xlvii. 13, 14. "And there was no bread in all the land; for the famine was very grievous, and the land of Egypt languished, and the land of Canaan, by reason of the famine. And Joseph collected all the money found in the land of Egypt, and in the land of Canaan, for the corn that they bought; and Joseph brought the money to the house of Pharaoh."

Next, upon the money failing, he buys up all *the cattle*.

15—17. "And the money failed from the land of Egypt, and from the land of Canaan, and all Egypt came to Joseph, saying, Give to us bread, and why should we die in thy presence, because money fails? And Joseph said, Make over your cattle, and I will give to you for your cattle, if money fail. And they brought their cattle to Joseph, and Joseph gave them bread for their horses, and for their cattle of flocks, and for their cattle of herds, and for their asses, and he kept them in bread for all their cattle through that year."

Afterwards, upon their cattle being used up, he gets possession of *their lands, and right to personal service*.

18—26. "And now this was finished, and they came to him, in the second year, and said to him, We will not hide from our lord, but that the money, and herds of cattle are our lord's; there is not left in the sight of my lord beyond our bodies, and our lands. Why should we die before thy eyes, both we and our lands? buy us and our lands for bread; and we will be, we and our lands, servants to Pharaoh; and give seed, so we shall live, and not die, and our lands shall not be barren. And Joseph acquired all the land of Egypt for Pharaoh; because Egypt sold each man his field, because the famine pressed hard upon them; and the land became Pharaoh's. And the people, he made them over to the cities from one end of the border of Egypt even to the other: however, the lands of the priests he did not acquire, because there was a portion for them: and they ate their portions, which Pharaoh gave to them. Wherefore they did not sell their lands. And Joseph said to the people, Behold, I have purchased you this day, and your lands for Pharaoh. There is seed for you, so you may sow your lands. And it shall be in the outcome that you shall give the fifth part to Pharaoh, and four portions shall be to you for the seed of the field, and for your food, and for those of your households, and for food for your little ones. And they said, Thou hast kept us alive; let us find grace in the eyes, and we will be servants to Pharaoh. And Joseph set it for a statute to this day over the land of Egypt,

the fifth part for Pharaoh. However the land of the priests alone did not become Pharaoh's."

This, besides the dominion which the king had already, the possession also of the country, its people, and land is won for him, in an action which is no other than beneficent, by Joseph. He becomes thus the virtual monarch of the Egyptian people; who being an image of the Gentiles; the Gentiles' King, which Christ is, is therefore Himself foreshowed by Joseph occupying this governorship. His rule also is one, in which, like Christ, he holds the capacity of Shepherd, to fulfil the tender and motherlike office of cherishing and nourishing those beyond his own kindred. And the feeding them at a price, instead of gratuitously, being upon terms different from those, on which his freely-endowed kindred are sustained, presents a feature, resembling the discriminating treatment used by Christ, to the Gentiles outside His own race: to whom an inferior position is assigned by Him, in His giving to them the second offer of salvation after the Jews. And afterwards, too, in His Church, He treats the faithful as His own children, and as persons of His own household, but the heathen outside the pale He is forced to behold more as strangers. A destination this, not unsimilar to that, which is used between the Egyptian, and Israelite by Joseph, in his administration of the food supplies. In this, he again seems to show himself a figure of the Shepherd of all mankind in a way unparalleled by any of his family. For what other of the sons of Jacob could ever boast of so being? Even Judah himself, the leader of his brethren, and the conductor of the family affairs on their journey,—the accepted surety for Benjamin, and intercessor for him, when in difficulty,—the one chosen to bring the father of Israel into his presence,—was never raised to be in anywise so great a figure of our Lord, as to be the stay of another people, nor even for his own, in a similar manner: while Joseph, on the other hand, besides having the office of providing for their welfare, even to the end, has devolved upon himself also the charge of providing for the Egyptians, and for the neighbouring countries, the staff of their life. There is none, therefore, who is so much like Christ in office, not only in regard to all his own people, but towards

strangers, as Joseph shows himself to be, in the stewardship of the bread-resources for his own people, and for other nations.

It is to him, that it is due that a seed was preserved alive, so that the promised Seed of universal Blessing should come at all; and therefore well worthy does he prove himself of the honour of being the principal one, through whom that Seed—the fountain of Blessing to both Jews and Gentiles—should arise.

Nor, for such honourable reward was there wanting in his present merits, any thing on the score of efficiency. His benefits to his own people are not only effectual to their conservation, but to their enduring prosperity.

Gen. xlvii. 27. "And Israel dwelt in the land of Egypt in the land of Goshen, and they had possessions in it, and were fruitful, and multiplied greatly."

Thus, the character in his name is still true. His family find him still "Joseph," the "adding," the "increasing" one, in the good continued and enlarging, as well as in the good begun; and thus is there set a seal of God's blessing to those endeavours, by which he deserves to have himself the most abundant portion in the great Increase of Israel.

CHAPTER V.

HIS BIRTHRIGHT POSITION SEALED IN HIM, IN THE FORMAL
RECEPTION OF THE ISRAELITE PRIMOGENITURE INTO THE
EPHRAIMITE BRANCH OF HIS FAMILY.

SECTION I.—HIS PREVIOUS APPOINTMENT AS HIS FATHER'S TESTAMENTARY ADMINISTRATOR.

JOSEPH whom, as son of Israel, his own birth, probation, and merits had already approved to be the heir of the firstborn's share in the Patriarchal Blessing of Abraham, Isaac, and Jacob, now awaits his formal endowment with it, only until its earthly tenure should be quitted by his father: which would naturally occur on the approach of his father's end. And as Israel's departure from life is now at hand, the season is ripe that Joseph his heir should become possessor of it.

In view of its formal impartment Joseph experiences from his father a manner of consideration, which of itself gives him yet another notable mark of Birthright Sonship in being treated by him *as the representative of his family interests in the future Seed*. For such indeed is his receiving as administrator of his father's sacred concerns, his last solemn charge *to see his remains deposited* in the land of promise; as is now at the approach of Israel's death entrusted to him.

Gen. xlvii. 28. "And Jacob lived in the land of Egypt seventeen years, and the days of the years of Jacob's life were 147 years; And the time came when Israel must die."

On which occasion, in foresight of the end of his earthly

career,—acting, as the narrative itself, when citing him under his more solemn name of “Israel,” seems to imply that he does,—according to his public capacity as representative of the national interests of Israel,—he sends expressly for Joseph, under the appellation of “*his son*.”

“And he called *his son* Joseph,”

as if, in the communication to be made with his last breath, the only proper child to receive it was Joseph as a matter of course; and that as being “his son,”—a term which, being used so sparingly elsewhere, and here without any need for the sake of plainness, must be taken, as I have had occasion to observe frequently before, as conveying a choicer idea of son, and consequently that successor to his father Israel.

Thus specially summoned as the only one of Israel's sons fit to be the depositary of his father's latest charge, Jacob, being about to commit to him the sacred affair of his burial, commences by addressing him in a manner, almost *as one would a superior*, on whose good pleasure he depended.

“And he said to him, If now, I have found grace in thy sight,”—

From the fact that the matter about to be entrusted to Joseph, was one of solemn importance, it is prefaced by his exacting from him an oath.

“Put, I pray thee, thy hand under my thigh.”

Then he proceeds to make his request, that he would see him buried in the land of Canaan.

Gen. xlvii. 30. “And deal kindly and truly with me, bury me not, I pray thee, in Egypt; but I will be with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place.”

In the promised land of Canaan being so earnestly enjoined by Jacob as the place, where he would have his remains deposited, he expresses his assured faith in that Seed, which is associated in promise with it. How can we well suppose that Joseph should, of all the children be the principal one entrusted to solemnize the pious testimony to that hope of Jacob's; unless it were, that of all the children, he was the one, who held in it the choicest interest.

So Jacob seems to feel from the joy which he shows, by the

solemn act of worship exhibited by him, when the charge is accepted by Joseph, as it is.

Gen. xlvii. 31. "And he said, I will do as thou hast said. And he said, Swear to me. And he swore to him. And Israel bowed *himself* upon the bed's head:"—

in thanksgiving to God for Joseph's having undertaken his burial in Canaan. But why should the fact that the reuniting of his remains to the land of the promised Seed, had been safely reposed in Joseph's custody, bring such deep content to Israel's soul, as this bowing of the head seems to signify; except from his feeling that, among all his sons, Joseph was he who best should be joined companion in a rite *virtually anticipating the Seed*, that gave to the land its preciousness for him.

If, as some understand, Israel in his prostration, was bowing to Joseph, the father to the son,—his acknowledgment of Joseph's share in the hope of the Seed is more emphatic.

If the true reading be, "on the top of his staff," which was an emblem, I think, of tribeship; whether that staff was his own, or that of Joseph; the action was significative of a religious transaction between himself and "his Son" Joseph; the matter of which was no less than the headship of the family of Israel. When therefore, in anticipation of the Seed, to which the land was sacred;—ceding in foresight the tenure of his Patriarchate, Israel, in his capacity as Israel,—commends the pious charge of reuniting his dust with the soil of the same covenanted land,—under the sanction of an oath to Joseph, so expressly as his Son:—Joseph is being treated it would seem, as the Son, who has the Firstborn's share in the wealth of that Patriarchal Blessing, which he is about to consign to his descendants. And that was the glory of *having for offspring the covenanted Seed of Israel*.

So much indeed might be gathered even from that testamentary solemnity which precedes the actual endowment of the Birthright.

SECTION II.—THE LEGAL CONVEYANCE OF THE ISRAELITE
PRIMOGENITURE TO HIS FAMILY IN HIS YOUNGER SON
EPHRAIM.

This preparative business of the executorship being settled, the endowment of the Birthright is then accordingly made to Joseph, by reposing it in his second son Ephraim in a solemn ordination; one of first-rate importance in the Scriptural narrative, where it has the whole of the forty-eighth chapter occupied by it: And—worthily of such a space—it has an interest of its own quite independent of that other occasion, that so generally usurps the attention given to Jacob's last days, in which there is made his imparting of the blessing to the twelve; as narrated in the forty-ninth chapter.

There, all the sons were present: here, only one with his family of two children:—There, each has his particular share assigned him; here, only one, and his offspring have any thing communicated to them: there, the concern is mainly about the territory afterwards to be divided; here, it is a family privilege to be settled: there, the communication was in the form of prophecy; here, in the form of a *legal conveyance*. Celebrated as they justly are, these deathbed benedictions of Jacob to his children leave an interest all its own to the present occasion. And when only one of the sons is admitted to any concern in it; how select an interest must it be that rests upon the present ceremony!

And indeed, well might it have such, when its business is nothing less than that of Jacob's last Will and Testament: which was requisite in order for settling the Primogeniture: the positive devising of which might have become necessary, owing to the number of children, that there were to Jacob;—differently from the case of the other Patriarchs. For Abraham, whom Isaac left so clearly without a rival son to dispute the place of successor, had no call to devise it by will:—Isaac himself too, after having given the Birthright Blessing to Jacob instead of Esau, had, as it seemed, no need of farther testamentary declaration to certify Jacob as the sole remaining heir to the Blessing; and, perhaps for that

reason, did not devise it by will. Not so, however, the inheritance as descending from Jacob: whose many sons rendered an explicit statement concerning the Primogeniture necessary, in order to render Joseph's possession of it clear from any relics of doubt, that Reuben's tenure of it might have caused as to its right.

Joseph's right indeed to the Primogenitural position was clearly enough well founded from his being the child of Jacob's elect wife Rachel; whose right to bear the first issue of Jacob, as it was indefeasible; so indefeasible also was the right *to be born first, in her issue*,—whoever that issue should be, which Joseph was. Still, owing to Leah's interloping into the marriage position of Rachel, this right of his was not so incontestable, as to realize itself in an undisturbed course; but was, as it were, oppressed under the occupancy held by the issue of that surreptitious marriage—Reuben, Jacob's *actual firstborn in order of time*. His right, consisting in an undeniable fact, overbore for a time Joseph's superior claims founded on justice; which, however righteous, would be unable to assume unembarrassed their rightful place, unless there should exist some explicit declaration to decide it: which could be made only after a solution of Reuben's weak hold upon the right. But, since the time when Reuben's well-merited fall from his own more weakly-founded possession had cleared away the oppression of a rival claim from Joseph's title; Joseph's actual right to possessorship,—relieved though it was now from any further hindrance—had as yet received no declaration of its justice. A declaration, therefore, became necessary. And still the more so on account of what was to accompany the reception of the Primogeniture;—*the extraordinary change intended, of Joseph's second-born Ephraim, instead of his firstborn Manasseh*: which could not be duly made known, without a positive declaration to that effect by Jacob. And this should be done by way of bequest, as the proper form for assigning it. For being a gift to be received by the next holder in the capacity of heir; the proper mode of reception was of course that belonging to inheritance. And as the heir's succession to it in this case required the possessor's distinct conveyance of it; the mode of settling the

inheritance would be that of *bequest by will*, to be made at the due season : which foresight of his own decease was bringing to Jacob at this time. Accordingly it is *his last Will and Testament*, that he is now solemnizing, as the occasion for communicating the Patriarchal inheritance,—more especially as regards the Primogeniture—to *Joseph's second child*.

This transaction commences with an assembling of Joseph's family into his presence, now when his departure from life was evidently at hand. On this solemn occasion the crisis is immediately announced by some one of the household to Joseph; who forthwith repairs to his father, taking along with him his two sons in the order of their birth—Manasseh first, and Ephraim second.

xlvi. 1. "And it came to pass after these things that one told Joseph, Behold thy father is sick. And he took with him his two sons, Manasseh and Ephraim."

Being arrived, their coming is announced to Jacob.

2. "And one told Jacob, and said, Behold thy son Joseph cometh to thee."

That Joseph's visit to his father is made out of a customary understanding, that he was the heir apparent to his father's position, seems evident from the matter of course style, in which his presence at Jacob's deathbed comes about.

The unhesitating manner, in which the person immediately repairs to Joseph, and to no other one, to acquaint him with the fact, must come from this,—that Joseph's being the fit person to be called at this conjuncture was quite according to the sentiments usual in the household. His acting too upon the summons, without taking any one but his own children; which he would not have done, if the other brethren were wanted, is out of his own consciousness of the same truth. And Jacob's own acquiescence, without demanding the presence of the other sons is a sanction to the same idea, that the *proper attendants of Jacob's testamentary act were only Joseph and Joseph's family*.

The manner of announcement also to Jacob upon his arrival under the title of "thy son Joseph," may well agree with the ordinary custom of acknowledging Joseph as prime in the

In this adoption, Ephraim is put in the place of Reuben, and Manasseh in that of Simeon. And as Reuben was the firstborn, but fell from that dignity; Ephraim being put in his stead, is not obscurely indicated as the one, who should succeed to the Birthright.

In thus naming Ephraim before Manasseh, he acts deliberately, and in opposition to the idea of Joseph: who, when bringing both of them, was represented as holding Manasseh foremost. Thus the two children are objects of favour, by virtue of their father Joseph: and *the children of Rachel* are promoted to the place formerly occupied by *the two first children of Leah*.

The adoption made is very close: so much so, that the place of the adopted sons of Joseph was contradistinguished to that of any other sons, whom he might have afterwards; as sons might be distinguished from grandsons. For he adds:—

6. "And thy issue which thou begetttest after them shall be *thine*, and shall be called after the name of their brethren in their inheritance."

Thus Joseph's after-children were to be his own, whereas the two first, Ephraim and Manasseh, were no longer his in the same way, for no other reason, than that they had been *moved onward one step* in the census of generation:—and the other issue of Joseph were to be named after the two others Ephraim and Manasseh, as belonging to their tribes, in a capacity like that of descendants.

Joseph, indeed, does not appear to have had any other sons afterwards: but Jacob's regulation, resting, as it does, upon the supposition that he *might have*, is equally good to indicate the superior order, which the two elder ones, Ephraim and Manasseh, by virtue of this adoption, occupied in regard to any other possible ones amongst Joseph's immediate issue.

Perhaps it is as a justifying reason for adopting the two sons of Joseph, that he mentions here again *the death of Rachel*. This could not be to inform Joseph of *the fact*; which had been known to him so well for many years, even before he came into Egypt;—but as having some reference to the business, in which he was now engaged, of adopting the children.

"And as for me, when I came from Padan-Aram," (when Joseph was a child) "Rachel died by me in the land of Canaan by the way, when yet there was but a little way to come to Ephrath; the same is Bethlehem."

As Rachel's death deprived him of any further issue from her, it might not inappropriately be recited in a discourse, in which he was declaring his purpose to adopt as his own the children of her eldest son.

The children being thus made eligible for a higher inheritance in the blessing; Jacob then commits the prime portion of that inheritance to Joseph's *younger son*,—Ephraim; who with his other brother, Manasseh, is formally introduced to him by Joseph upon Jacob's inquiring about them.

8—10. "And Israel beheld Joseph's sons, and said, Whose are these? And Joseph said to his father, They are my sons, whom God has given me in this place. And he said, Bring them, I pray thee, to me, and I will bless them. Now the eyes of Israel were dim, so that he could not see."

The blindness of Jacob in imparting the Blessing to Ephraim is a circumstance which is like *the blindness of Isaac* in imparting the same Blessing to *Jacob*. The sameness of the indivisible Blessing,—at least in its main part, or essence,—is strikingly enough marked in the identical condition of blindness, which attended the impartment of it in the two several occasions. The darkness of the bodily sight was perhaps a suitably solemn state for Jacob, on his depositing the great Patriarchal Blessing of multitude in its heir Ephraim: in which he is shown to be guided not by the sight of the eyes, but by the help of heaven-enlightened faith.

As the Blessing to be conferred seemed to bespeak;—as a seasonable preliminary impartment in the children newly elected to inherit it;—he extends to them the signs of fatherly complacency and welcome, by embracing them and blessing them.

10. "And he brought them near to him, and he kissed them and embraced them."

To which he adds expressions of joy; at finding even living successors to maintain the interest of him, whom he had been deploring as himself lost to any chance of inheriting at all:—

11. "And Israel said to Joseph, I had not thought to see thy face, and lo, God hath shown me thy seed."

And that, not as a matter of mere good fortune, but as the gift of God. The children are a "Seed"—which "*God had shown him.*" So that this "Seed" was a blessing, which had been provided through the Divine care.

After the reception of the children, the moment being now arrived for Jacob's delivering of the Blessing to them; Joseph their father, as being the one, in virtue of whose interests the children had been elected for it, takes them himself; and according to that ceremonious respect due to the Patriarch about to bequeath it, from those who were to receive it, he presents them for instalment in the Blessing.

12. "And Joseph brought them out from between his knees."

The presentation is made in that order, which was according to Joseph's sense of right, obviously the one due for the children's admission to the inheritance,—Manasseh first, as first in claim, and Ephraim second. This he manages by placing Manasseh towards Jacob's right hand,—the hand of preference, and Ephraim towards his left; holding them himself in the opposite order, Manasseh in his own left hand, and Ephraim in his own right. So that Ephraim,—though with an effect contrary to his father's intention—obtains the hand of honour even from *him*.

13. "And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand toward's Israel's right hand; and brought them near to him."

The children thus disposed ready for the hand, and voice of Jacob now about to deliver his testamentary Blessing; Jacob then addresses himself to impart it: which he does first, by imposition of hands upon them. According to a manner of showing preference, the same as that of Joseph, but applied to the children in the inverse order, he gives the *right hand to Ephraim* the younger, and the *left to Manasseh*, by crossing his arms one over the other.

14. "And Israel stretched out his *right hand*, and laid it upon *Ephraim's head*, who was the younger, and his *left hand* ^{to Joseph's younger son} upon *Manasseh's head*, guiding his hands wittingly, for Ephraim; Manasseh was the firstborn."

In this attitude, he pronounces upon them the blessing; the act of which, because Joseph their father was the one,

in whose right alone it became due to the children, is called "blessing Joseph."

15. "And he blessed Joseph and said,"—

This blessing he continues in a form, in which his words are expressly directed, not to Joseph, but to his sons, as being identified in their Blessing with Joseph, upon whom his Blessing had to light.

15, 16. "God, before whom my fathers Abraham and Isaac walked,—the God, who fed me all my life long until this day,—the Angel who redeemed me from all evil, bless the lads; and may my name be named upon them, and the name of my fathers Abraham and Isaac, and let them grow to a multitude in the midst of the earth."

This prayer is in language which shows that the Blessing, he is now giving, is *that which he himself received from his fathers*, as heir of the great promise of the Seed. "God before whom my fathers Abraham and Isaac walked,"—in whom they hoped, and according to whose sanctions they conducted themselves.

It is invoked upon them in the name of God, as the *God of the Covenant of the Seed*, and of the Angel, who had been, in his career as heir of the Blessing the guardian minister of it. "God who fed me all my life long until this day,—the Angel who redeemed me from all evil, bless the lads."

It is sought in behalf of Joseph's children under the special idea, which had been used to signify it to Abraham and the other Patriarchs; as the "*multitude in the midst of the earth*." "And let them grow to a multitude in the midst of the earth"—(or literally) "let them increase as fishes increase." The particular form as "the increase of fishes"—to which their increase is likened, to express the notion of multitude, is recalled afterwards in the name of Ephraim's descendant the father of Joshua, *Nun*; whose name signifying "fish," and serving to signify usually "offspring"—"Son"—multitudinous posterity—may denote in that line of Ephraim's offspring the same Blessing of multitude.

This benediction, being conferred with a gesture, in which the right hand is still retained on Ephraim's head; Joseph under a mistaken notion, that, through this preference, thus given to Ephraim the younger born, the richest portion of

the Blessing was about to descend irrevocably in the wrong line through Israel's dimness of sight, offers a gentle violence to remove the right hand from Ephraim's head, remonstrating and admonishing him, that the other boy Manasseh, being the firstborn, was the true claimant of the right-handed promotion.

17, 18. "And when Joseph saw that his father laid his right hand upon the head of Ephraim, it was evil in his eyes, and he held it up to remove it from Ephraim's head to Manasseh's head. And Joseph said, Not so, my father, for this is the firstborn; put thy right hand upon his head."

To which, however, his father returns a refusal, showing that, in assigning the Firstborn's right to Ephraim, he well knew what he was doing;—

19. "And his father refused, and said, I know it, my son; I know it;"—and that in thus preferring him to Joseph's elder son, he was acting right. This he confirms with an explicit declaration to that effect:—

"He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he: and his seed shall become *the multitude of nations*."

by which Joseph, Ephraim's father, is made successor to carry on the realization of Jacob's hope of the promised Seed of Blessing—the Messiah;

The superiority of Ephraim to Manasseh being thus solemnly and distinctly affirmed,—as a final decision he renews the benediction, by consigning to Ephraim the lot of being *the pattern tribe*, the representative of the prosperity of Israel; at the same time, glancing to Manasseh, whom he comprehends under Ephraim's inheritance.

20. "And he blessed them in that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh."

i. e. make them as Ephraim and Manasseh in multitude and prosperity.

The act of preference also of Ephraim to Manasseh by Israel is finally stated as something solemnly sealed.

"And he set Ephraim before Manasseh."

the child of "double fruit"—before the child of "oblivion"—the child of Joseph's prosperity before him of his adversity, of Joseph's glory before him of his trial.

Thus is Ephraim invested with the right of Primogeniture

in the family of Israel. For such really is the gift made over to him: as needs it must be, to agree consistently with the whole tenor observed in the assignment of it. Which indeed is itself an honour standing in such a connexion with what is called the Primogeniture, that at least that Primogeniture's depositaries were the same family as are the objects of this.

And—what draws the link between the Primogeniture and this honour which Jacob now confers, more close;—identified, as this same conferred honour seems to be in the conferrer's own mind, with the chief portion of the Patriarchal Blessing, of which the Primogeniture was naturally a principal part; its immediate recipient Ephraim is the one, who, in being made the recipient, is on the same occasion *expressly put into the place of him by whom Primogeniture had been forfeited*,—and how? In that form of transmission the very one, which would have been the due mode for Jacob's transmission of it, in case it had to change its usual course of falling upon the natural firstborn,—that is, by explicitly bequeathing it. And this conveyance itself has what the Birthright Son elect might naturally expect, the ceremony of the right hand, as a sign of preference accompanying the endowment of it. And thus conferred, its possession is to bring with it to Joseph's name the possession also of what we know was ordained to be, or at least, by custom was the firstborn share,—the emolument of a *double portion* to come to him, entailing also upon the tribe descending from the recipient, the honour of pre-eminence, and “multitude in the midst of the earth,” which the Birthright position would naturally draw with it.

The *Primogeniture itself*, therefore, and nothing less than that, is the right, which *is thus consigned* in this act of Jacob's to Ephraim, Joseph's second son: who is thus, as Joseph's elect son, elevated by Jacob's last will and testament, to the place occupied by Reuben, of Birthright Son.

Thus the Primogeniture rights are reposed in one of the family of Joseph. And Joseph himself by virtue of the right invested in his representative—Ephraim, becomes possessor in his family of the noble honour of Primogeniture, with all its privileges;—that Blessing of “the multitude,”—the dignity of chief Son—the right also to the “double portion,” as is

immediately afterwards decreed for him, and, by consequence the right of having the Mothership of the Holy Seed, as distinguished from the male honour of His Genealogy.

The right of Primogeniture having been conveyed to Joseph's family, they are then promised the inheritance of the portion which belonged to it. Before its impartment, however,—quite in harmony with the fact, that in the Primogeniture the richest portion of Jacob's inheritance had been entrusted to them,—Joseph's house hears itself addressed by Jacob, as being *the recognized depositaries of Israel's interest*; in the confidential communication of his last thoughts, in the speech which he immediately subjoins.

"And Israel said to Joseph, Behold I die, but God shall be with you, and bring you again to the land of your fathers."

These words are spoken to Joseph as if the interest of all the Israelite people in Egypt rested in him, or, which is here the same thing, in his house.

His position as the person to whom some weighty charge had been resigned by his father, seems to be supposed in the immediateness, with which there follows Jacob's abandonment of himself to the idea of death in the presence of Joseph's house, in the words—"Behold I die:"—to which he gives utterance, just after having bequeathed the blessing to Joseph's sons: as if, now that the treasure of his inheritance had been safely reposed in Joseph's house, he might with an easy mind turn his thoughts to his departing from life. So resigned a turn of his thoughts expressed before its members was quite in accordance with a consciousness in him of Joseph's house having been already made the successor to the burden of Israel's welfare. By virtue of the same capacity as federal head, Joseph is the one, to whom is addressed the promise of that protection, which embraced *the whole people of Israel*: as is announced in the next words;—"But God will be with you:"—he does not say, "with thee." In which promise, though the entire body of Israel are included as objects of the Divine presence promised in the words, "with you," yet the promise itself is conveyed in a speech directed solely to the person of Joseph, or his children present; because, by virtue of the deposit just before entrusted to him, he should continue

in the same manner, as Jacob their father before had been, *the Covenant head*, in whom was concentrated the welfare of the whole body of Israel.

So too, it is also as representative of the same people, that all Israel's predicted restoration, though *the whole nation* was comprised in the promise of it, is addressed to his house *particularly* in the words:—"and will *bring you* again to the land of your fathers." Who are the "you" that were to be restored? They are the *whole* people, as well as Joseph's family. But Joseph's family alone are the persons, to whom that restoration is predicted by Jacob; as if he considered the restoration of the whole people was sufficiently implied in *their* restoration. Why? but because in his eyes they now represented the body of Israel as its leading family.

The position of Firstborn, which had been transferred to them, is the true ground of the honour shown by their father, in this address of his to them. Immediately following which, comes the assignment of that, which was attached to the Primogeniture,—the legacy consisting in the "*double portion* above his brethren;" according to a custom, afterwards made statute in the laws of Moses. In these, the "double portion," as the firstborn's right, is mentioned in that law¹, made to regulate the conduct of a father toward a firstborn, who should be the issue of a wife that is hated: in which it is prescribed,—

"that if a man who had two wives, one hated, the other beloved,—if the first son be hers that was hated, he shall not put the child of the favourite wife above the children of the hated: but when he makes them inherit, he shall acknowledge the son of the hated for the firstborn, by giving him a *double portion* of all that he hath."

Why a double portion? "For," it adds,—

"he is the beginning of his strength: To him is the right of the first-born."

to which is added
also the Birth-
right son inheri-
tance of a "*double
portion.*"

This "double portion," then, is made Joseph's, and his sons, in the following words immediately after,—

22. "I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

¹ Deut. xxxi. 17.

By the "one portion" assigned to him by his father "above" his brethren, there is conveyed to him altogether the double portion, which should fall to the firstborn's lot. Nor is this by any means an insignificant act on the part of Jacob. In assigning two portions, he treats Joseph with the same consideration, which we find attributed to Joseph uniformly;—even in the mystical history of him in Ezekiel's description of the land of the mystical Canaan, to be inherited by the twelve tribes of Israel. There, we find, "Joseph" is to have "two portions":² and in the next chapter³ these two portions, i. e. for Manasseh and Ephraim, are actually described. And again, in the numbers of the tribes sealed in the Apocalypse, ch. vii., as servants of God, it is found that there is one tribe of 12,000 sealed to the tribe of Manasseh, and another to the tribe of Joseph, represented by Ephraim: so that Joseph has here *two tribes* of two 12,000 sealed to his name. The constancy of the two lots ascribed to Joseph's possession, even in his far-reaching generations, in the revealed periods, shows to have been of no fleeting import, the similar endowment by Jacob, by way of Primogenitural right of the "double portion" above his brethren, taken "from the Amorite with his sword and with his bow."

And indeed, whatever the capture from the Amorite, by his "sword and bow" may refer to, certain it is, that a double inheritance *actually came to Joseph's house*, according to an endowment, which, by the light of the present assignment, we may trace to have been made radically, in the *double sonship* conveyed to Joseph by the elevation to the rank of Israel's immediate sons, of his two children, Ephraim and Manasseh.

For when these two children of his had it said of them by Jacob,—"*Thy two sons, Ephraim and Manasseh are mine. As Reuben and Simeon they are mine;*" they are both raised to a par with Israel's own sons in the first degree, to the effect of *doubling the heirship* of Joseph; who receives in his own place, amongst his brothers, as a son of Israel, *two sons' worth* of dignity, and by virtue of this double sonship, there is naturally

² Ez. xlvii. 13.

³ xlviii. 4, 5.

laid the foundation to the title of a portion double that of one son. And this double portion, thus fundamentally pledged, is actually realized in the double tribeship, afterwards accruing to him through the two adopted sons: who afterwards enjoyed amongst the posterity of Israel, each the honour of one tribe—that of Ephraim, and also that of Manasseh: so that a portion the double of that of any other son of Israel came to the lot of Joseph in the distribution of the tribeship. In this, is *one* mode by which the promise of an extra portion is verified.

This verification, moreover, is carried forward unfailingly to its due consequence in the *double inheritance of the land* of Canaan, as detailed in Joshua; when,—

Josh. xvii. 14, &c. “the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people; forasmuch as the Lord hath blessed me hitherto.”

And when Joshua answered, that they might

“get up into the wood country, and down there into the land of the Perizzites;” they said, “It is not enough.” “And Joshua spake to the house of Joseph, even to Ephraim and Manasseh, saying, Thou art a great people, and hast great power, thou shalt not have one lot only. But the mountains shall be thine,” &c.

Thus the double portion, in regard of the *inheritance of land* and honour, in pursuance of fundamental title of “double heirship” in the double sonship thus received, became actually the lot of Joseph, thus justifying in real effect the promise made by Jacob; though it does not explain the meaning of the accompanying words,—“Which I took out of the hand of the Amorite with my sword and with my bow.”

[What, however, does this allusion regard? What is that “portion which” he “took out of the hand of the Amorite,” as he says, “with my sword and with my bow?”

Concerning this there are different opinions:—

i. One is—That the one portion taken from the Amorite signifies *the town of Shechem*, which Jacob's sons, Simeon and Levi, when indignant against Hamor and Shechem his son, on account of Shechem's violation of Dinah, their sister, took with the edge of the sword⁴.

What his sons did he might be said to have done himself: since nothing is more Scriptural in manner, than for the head of the family, or tribe, to speak of his own people under the first person.

Some sort of a connexion, too, with this sense, might probably be traced in

⁴ Gen. xxxiv. 26.

the name of the town taken by Jacob's sons : which was called "Shechem," and which itself signifies "*portion*."

ii. Another opinion is,—that the "one portion" is *that piece of ground that "Jacob bought of the children of Hamor,"* Shechem's father, "for a hundred pieces of silver"⁵; which is mentioned also in John iv. 5, in the account of Our Lord's meeting the Samaritan woman,—as "the parcel of ground that Jacob gave to his son Joseph:" near which is a town called Sychar, a city of Samaria, where afterwards Joseph⁶ was buried, and which became the inheritance of the children of Joseph. In this explanation, one thing agrees with our text, its being *given to Joseph*: but the other feature is wanting:—it was *not taken "with sword and bow,"* but at a price of one hundred pieces of silver: nor was it taken from Amorites, but from the Hivites⁷; though this difficulty might be answered by a reason, we shall have occasion to use immediately afterwards,—that the Amorite might be used to include the Hivite.

iii. Another explanation is attempted from the idea, that Jacob speaks here by *anticipation*,—as of a something, which his posterity, represented now by himself, *would hereafter take* from the Amorite: who may be taken here as representing the whole of the Canaanites; as appears to be the case in Gen. xv. 16;—where it is said that "the iniquity of the Amorites is not yet full:"—although, in the same context, they are spoken of as a distinct tribe. This, however, would be no great difficulty, if, though a separate tribe, they were the most eminent and notable.

iv. If an anticipating sense be allowed, there may be suggested for the words, "I took from the Amorite with my sword and with my bow," *another* explanation, not yet mentioned; according to which, it would refer to that occupation by force of sword and bow, which, when going out of Egypt, the children of Israel made *of the territory of the Amorite king of Bashan Og, and the king of the Amorites Sihon*: a part of which,—namely, Gilead and the neighbouring districts—was assigned to Joseph's son, Manasseh, in consequence of its having been actually conquered by his people; as narrated in Num. xxxii. 29.

"And the children of Machir, *the son of Manasseh*, went to Gilead, and took it, and dispossessed the Amorite, who was in it. And Jair, *the son of Manasseh*, went and took the small towns thereof, and called them Avoth Jair."

This country of Gilead, &c., which was probably taken at the same time along with all the rest of the Amorite territory on the East of Jordan, while that other part fell to the tribes of Reuben and Gad, according to the distribution of Moses, the same Moses assigned to the family who had conquered it,—that of Manasseh.

This assignment of Moses, Joshua too afterwards let remain, as it had been first made in the final settlement of the borders of the territories: when that assignment, as being of course of the same force, as those made by Joshua himself, is simply ranked along with Joshua's own arrangements.

Josh. xiii. 29. "And Moses gave inheritance to the half tribe of Manasseh, and this was the possession of the half tribe of the children of Manasseh by their families. And their coast was from Mahanaim, *all Bashan*, *all the kingdom of Og, king of Bashan*, and all the towns of Jair, which are in Bashan, three score cities. And half Gilead and Ashtaroth and Edrai, cities

⁵ Gen. xxxiii. 19.

⁶ Josh. xxiv. 32.

⁷ Gen. xxxiv. 2.

of the kingdom of Og, in Bashan, were pertaining unto the children of Manasseh, even to the half of the children of Machir, by their families."

This citation of Moses' previous distribution is only a formal acknowledgment of it as being a law already made beyond any right of changing. It therefore might be the territory spoken of by Jacob as having been taken by his sword and bow. Previous Amorite occupancy, and dispossession by force of sword and bow, are historical facts, which are not less true of Gilead and Bashan now in the hands of Manasseh, than they were of the territory just lower down, that was now occupied by Reuben and Gad from the Amorite king Sihon.

And in further illustration of the concern this part of the land has with Manasseh, the fact of its being the prize of arms from the Amorite happens to be brought out clearly enough as a very memorable fact three hundred years afterwards by Jephthah, in the pleading, which he makes of Israel's case against the Ammonite who had dared to lay claim to the territory previously belonging to Sihon. To whom, in the detailed statement of Israel's title to the land sent by messengers, he traces it up to that event in which—

Jud. xi. 21. "Jehovah, God of Israel, delivered Sihon and all his people into the hand of Israel, and smote them. So Israel possessed all the land of the Amorites, the inhabitants of that country."

In making this defence of the Reubenite and Gadite district, be it remembered, that the land of Manasseh was equally attacked, as well as that of the rest of Israel,—that the Ammonite army had even its encampment in Gilead, that Jephthah himself, a native of Gilead, was defending his own country against these several Ammonites; so that in the argument, he makes use of for the other part of the territory, there may well be included also that of his own country Manasseh: concerning which, therefore, its being taken from the Amorite by force of sword and bow might equally well be quoted as a distinguishing historical fact. And, indeed, that some remarkably skilful employment of the sword and bow, in taking the two Amorite kings' territory, was among the celebrated facts of the time, seems to be indicated in the discouragement of it, as a ground of self-exaltation, which Joshua gives in the last speech of his, made at Shechem, to all the assembled people. Upon which occasion, after mentioning other portions of the Canaanites' territory, as having been delivered into their hands by God,—when arriving at the mention of this part of the territory,—that of the two Amorite kings, as being likewise the gift of God,—in order *not to allow any ground for pride*, as if owing to their own military prowess, he delivers the words of the Lord, thus:—

Josh. xxiv. 12. "And I sent you," says he, "the hornet before you, which drove them out from before you the two kings of the Amorites, *not with thy sword and not with thy bow.*"

In these words, "not with thy sword and not with thy bow," he does not mean to deny the use of the sword, or of the bow, as having been the human means of capturing the land: which we know elsewhere it was; but that these means were only efficacious as having been prospered by the might of their God. This is the same sentiment as that expressed by the Psalmist:—

Ps. xlv. 3—6. "For they got not the land in possession *by their own sword*, neither did *their own arm* save them, but *thy right hand and thine arm*, and the light of thy countenance, because thou hadst a favour unto

them. Thou art my king, O God, command deliverance for Jacob. Through thee will we push down our enemies, through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me."

This express repudiation of their sword and bow, as bearing in them the virtue of the success, would have arisen probably from there having been in the fights, that won the Amorite territory, some such brilliant use of them, as seemed likely to feed the conqueror's opinion of their own prowess in the use of sword and bow; which was on this account sufficiently signal to afford a characteristic of the process in conquering these parts.

And as, amongst these territories, one very choice part was the Gilead and Bashan, which was given to Joseph's son Manasseh; the taking by sword and bow spoken of by Jacob, might be as properly said of this land as of any other that he might speak of by way of anticipation, as having been taken by him from the Amorite.

Thus, in the land of Gilead and Bashan, we have fulfilled many of the conditions required in identifying the conquest alluded to in his words,—
"One portion have I given thee above thy brethren, which I took from the Amorite, with my sword and with my bow."

- i. It was especially and literally *belonging to the Amorite* :—
- ii. It was *taken with sword and bow* in a sense, which seems to have been singularly true :—
- iii. It was a *portion assigned to Joseph* in his son Manasseh :—
- iv. It was "*one portion above his brethren*;" since it was half of the portion given to another, beside that given to Ephraim the leading son :—
- v. It might be easily said to have been *taken by Jacob* as being assigned according to his prophetic vision by Moses and sanctioned by Joshua.

But whatever be the true verification of the words of Jacob, "taken from the Amorite by my sword and by my bow," which, as it is not of much importance to my present purpose, I prefer to leave undecided as I have found it;—one thing is certain, that it was an extra portion made to Joseph, which was allotted to him only, as being what he had already been, raised by his father to the dignity of the Firstborn of Israel.

CHAPTER VI.

HIS BIRTHRIGHT POSITION ENDOWED WITH ITS PROPER COMPLEMENTAL BLESSING OF FRUITFULNESS.

His reception from his father Jacob of the Birthright Son's Blessing of eminent fruitfulness, under the title of Child of Fruit and Increase; which can only be adequately verified through the Blessed Virgin, Mother of the Seed of Blessing, with an assurance contained of his being the Source of the Shepherd and Rock of Israel—the Messiah.

THE Primogeniture thus already conferred upon Joseph with "the double portion" attached to it, left as yet waiting to open upon him the glorious prospect treasured within it. For, it was not a barren privilege, nor did the double portion exhaust its advantages. It was not to be without a telling account in the measure of paternal benediction awarded on the day, when Israel should mark out for his sons *the lines of their future felicities*.

Amongst these, therefore, the one for Joseph was—in agreement with his merits—a great and characteristic portion. And such is accordingly made his, in his allotted benediction. In which he has imparted to him a plain promise of *a divinely-produced fruit of the womb*; which is the Messiah. This promise, either with or without the powerful help of an express naming of the Messiah Himself (according to what may be taken as the true wording of a certain line in the passage), is contained in the language of the blessing; which,—*provisionally*, and subject to further discussion,—may be correctly enough for the purpose of exhibiting its general tenor, rendered according to a common understanding of it, thus :—

xlix. 21—26. "Child of fruit ¹ is Joseph :
Child of fruit by a well ;

¹ This is not perhaps exactly literal : which it would be almost impossible to make it. We have a masculine noun (??) joined with a feminine participle

Whose branches shoot over the wall.
The bowmen have bitterly treated him,
And contended with him and shot at him.
But abode in strength his bow ;
And braced were the arms of his hands,
By the hands of the Mighty One of Jacob ;
From thence is the Shepherd, the Stone of Israel,
From the God of thy father, who will strengthen thee ;
And the Almighty who shall bless thee,
The blessings of the heavens above,
The blessings of the deep couching beneath ;
The blessings of the breasts and of the womb ;—
The blessings of thy father have abounded above
The blessings of my progenitors,
Unto the bounds of the everlasting hills :
They shall be upon the head of Joseph,
And upon the crown of him, who was separated from his
brethren."

In this passage, the line, which may be read in different ways, is that translated "From thence the Shepherd, the Stone of Israel," in which the word rendered "from thence" is *misham* (מִשָּׁם). This may be read in two different ways, according to the different way of pointing, either—

- i. "from thence;" as in the above rendering, *misham* (מִשָּׁם)
- ii. (or) "by the name of;" as if it were *misheem* (מִשֵּׁם)

This noble blessing of Joseph's has not received at the hands of commentators any honourable position as a Messianic prophecy. Its beauty as a glowing passage of poetry, has won expressions of admiration from numerous writers ; more especially amongst the moderns. Its blessings have been,—as indeed they could obviously be not less than,—acknowledged as promising signal advantages to Joseph, as regards his tribe and land :—but further than this—as carrying in its temporal good any ulterior promise of an interest to be realized in the Messiah,—no idea has been dropped by any commentator. And even but a very scanty importance at all has been recognized in it by many.

Thus, A Lapidé, voluminous as he is, bestows upon the text of this blessing, nothing more than what would be pro-

posed, which is hard. Thus accepted, it is translated "fruitful stem." If, as most indeed deny, the first word is *in statu constructo*, it might be rendered "a child of fruitbearing." The one I have taken, "Child of fruit," is perhaps as near to the sense as can well be.

portional to its greater length : but not at all more on account of any higher dignity in the subject itself. He sees in it a *retrospective* commendation of Joseph's virtue, beauty and past fortunes,—a promise of great fertility in soil, and fecundity in cattle, &c., together with a *figure* of Christ in the person of Joseph, but nothing that had any regard to a substantial interest in the Messiah. Pererius, a writer still more minute in this part of Scripture than Lapedo, gives to it a space nothing extraordinary, considering its length ; little more than a quarter of the space, which is spent upon Judah's blessing. He sees in it, like A Lapedo, the promise of an earthly fruitfulness, a celebrated posterity, and a higher lot in being the head of two tribes instead of one. But far the most part of his commentary upon this blessing is occupied in discussions upon the various clauses ; which, it must be confessed, bring to the subject no very luminous result. Vouter, a writer usually minute and detailed in his treatment, dismisses the text in less than twenty lines. Of the moderns, Kitto, while praising the passage for its great beauty as a piece of poetry, interprets every thing of climate and temperature,—supply of water, plenty of children and cattle, and some notable descendants amongst the Hebrew people. Amongst those who have applied themselves to the Messianic passages of Scripture, the painstaking Hengstenberg in his *Christology*,—a book especially dedicated to this subject,—though treating the other blessing of Judah at such great length, lets this go *without even a passing notice*, as having nothing to do with the time of the Messiah. In like manner Father Patrizzi, in his book "*De Interpretatione Scripturæ*," in which he treats of the great texts of recognized interest in the Messiah's advent, though giving almost sixty pages of very close investigation of the blessing of Judah, assigns *no place whatever* to this. In short, in all the treatises upon it, popular or scholastic, whether Scriptural commentary, or theological manual,—though Judah's blessing as a prophecy terminating in the Messiah, has been served with the greatest attention, and with all the stores of erudition, that the writers could muster ;—on the other hand, *an utter exclusion* has been the

lot of this benediction given by Jacob to Joseph; as if Joseph had no part at all in the Messiah: and all this noble and copious blessing, so far exceeding that of Judah in striking character, is allowed to be passed over with a barren profession of admiration of it as a fine passage of poetry, but having no issue at all beyond the temporal benefits, which have long ago passed away, along with the ceasing of Joseph's tribe as a people.

Little however regarded by the majority of Commentators, as it has been in the light of a Messianic prophecy;—even according to the reading of the doubtful line, (as meaning “by the name of it,”) the reading least favourable to our purpose,—the import of the blessing is really nothing less than a promise of the Messiah as the expected Fruit of the womb.

Quite worthy indeed of such an honourable burden is the blessing, even as it strikes the ear on first hearing it; which sounds throughout with the tone of richest plenteousness for Joseph.

He is a “child of fruit,” and again, as if for confirmation, “a child of fruit,” a fruitful stem:—and his abundance is marked again in his “branches,” which “run over the wall.” He carries with him the hope of prosperous power amid his bitter persecutions. “Though the archers—his enemies—bitterly treat him, yet his bow abides in strength,” “the arms of his hands,” impregnated with Divine virtue, “are braced by the hands of the Mighty God of Jacob.”

The blessings themselves exhibited are of “the heaven above” and “the deep that coucheth beneath,” of “the breasts and of the womb.”

The titles of God, under whose name they are invoked, are those of “the Mighty One of Jacob,” and “the Shepherd, the Stone of Israel,” “the God of thy fathers who will strengthen thee,” and “of the Almighty who will bless thee.” The earnestness, with which they are wished for him, is expressed in the frequency with which his father repeats the word as if fond of sounding it over “his Son.”—“Blessings” he wishes for him,—“blessings,” “blessings”—blessings again and

again, and yet more blessings. "Blessings" is the word, that the lips of Jacob pronounce over and over again, as if he could not tire wishing blessings on him. Their worth is to be surpassing the blessings which thy father received ;—"may they abound,"—if this be the true rendering,—or, "they shall abound above the blessings of my progenitors :"—and their fulness is so great, as to be,—whatever the precise meaning of the terms may be,—"unto the utmost reach of the everlasting hills." The heartiness of his invocation of them is expressed in the directness with which they are made to light upon him. "May they,"—these blessings—"be upon the head of Joseph, and upon the crown of him, who was separated from his brethren."

Throughout this copious benediction there is an outspokenness—a warmth of manner, an affectionateness, a richness of imagery in the expression, a nobleness of diction, a fulness of matter, such as if Jacob's heart had chiefly reserved itself until coming at last to the eldest child of Rachel ; when the spirit of blessing poured itself forth upon him to the greatest reach of its power. And that such promises should find no better performance than that miserable issue which the Commentator's silent neglect leaves us to believe it did, in the poor literal fulfilment of mere men and cattle for their Hebrew tribe ! That a blessing breathing the music of such unworldly hope, should have expended all its virtue upon the closing of the first short career of Joseph's house, when, bound up in Samaria, its unholy glories came to a disgraceful end in the black captivity of Shalmanezzer ; by which they lost whatever natural good was named in the blessing,—their prosperity,—their lands,—their tribeship,—and their name ! What a performance for so bright a promise ! It cannot be ; a blessing so graciously given, so warm, so earnest, must have to correspond with it, a substance, which shall be as enduring as the idea, which was then animating the heart of the Patriarch in pronouncing it with such glowing fervour, and now also awakes in the soul of him who hears it. And that is some good, which must take its true realization in the dawning of the endless day, that was gladdening the inward vision of Jacob ; such as indeed can be nothing less than the heaven-

descended gift, which was to hallow the promised "Fruit of the womb."

Nor would any thing less than this be fit to terminate that blessedness predicted; in which is promised as the effect of the Divine favour the gift of fecundity: and this fecundity is so constant a characteristic throughout it, as to impart to it a feminine air; as is especially felt when the benediction of Judah, with its bold images, is regarded by its side. Look for instance at the gentle metaphor of "a fruitful plant;" and compare it with that of the "lion's whelp ascending from the prey;" "the lion couching and the old lion," which it was a fearful thing to "rouse;" which are the emblems for Judah. Then again the quiet glory of thriving "by a well," and extending its "branches over the wall," compared with the honour assigned to Judah, of being the praised one of his brethren, and whom his "father's children should bow down before;" which is that of advancement in honour:—the meek dependence of Joseph for his continuance during persecution upon "the arm of the Mighty One of Jacob;" as compared with the warlike success signified in Judah's "hand upon the neck of his enemies." Look at the motherly character of Joseph's lot in the "blessings of the heaven above and of the earth couching beneath," and especially "of the breasts and of the womb;" as compared with the commanding position and royalty exemplified in the "sceptre" not departing, nor the "lawgiver" from his tribe; and in the privilege of being the centre of the people's expectation; which mark the line of Judah's fortunes. While Judah's lot is that of a powerful prince, successful in maintaining his ascendancy;—the features traced in Joseph's are those of a mother, whose glory is a plenteous heritage of children. While then masculine characters are those of Judah's blessedness, that of Joseph is the blessedness of a female: and, according with the idea of female, the promises made to him are all of productiveness. It meets one even in the very prelude;

"Son of fruit is Joseph:"

in which the expression applied to him, of "son or child of fruit," is itself the very title of fruitfulness; which was also to

be his as a characteristic; according to another mark in the same phrase, "Son of fruit." For this (if *in statu constructo*) is a Hebrew form of expression, like the phrases "Son of Belial," "Son of Wickedness," "Son of Oil," "Son of Pride," "Son of Power," to denote a wicked one—a copious one—a proud one—a powerful one, &c.: in which the qualities of wickedness, of pride, &c., of which the person, or thing, is said to be "the son," are so decidedly and discernibly in him, that he might be classified in his description, as a member of that quality. So here, the fruitfulness declared in the phrase, "Son of fruit," is to be in Joseph in such a manner, that he might be characterized by it as by a property, which was in him, as in one of its very representatives or children: and that to such an eminent degree, that he might be actually designated by it. For this characteristic fruitfulness is said of him, not in common with others as his brothers; but as being *especially his*, as a peculiar property, by which he might be distinguished, because of its abounding in him amongst all others; even indeed to that extent, as to be his *chief* characteristic. For when this is said of him, who had been named "Joseph" by his mother, to signify the property of increase;—and had,—as we have already seen,—been *marked* by the sign of increase and prosperity in his life;—and had, himself, by the Spirit of God, named his own son by the word "double fruit" Ephraim; this title of "Son of fruit," which is here in the blessing as its heading and key-note, may be well understood to state not merely the fact, that Joseph was fruitful, as having a great fruitfulness amongst his characteristics;—but so fruitful, that the chief characteristic he had was that very fruitfulness.

This force of the expression "Son of fruit," is augmented also by the fact of its allying with itself the very fruit-sounding meaning in the word "*Ephraim*," the name of Joseph's heir and son. For as Ephraim signifies "double fruit," derived from *pahrah* (פָּרָה), "he brought forth"—"he bore fruit;"—the same word as that in the phrase "Ben Porath" (בֶּן פֹּרֶת) "son of fruit:"—this title of Joseph very significantly gathers to itself the aiding light also of the same emblem, as represented in the name of Ephraim, the son, in whom his pro-

mises were to be continued : as if to say,—“ Eminently child of fruit,—*as his son* ‘ Double-fruit,’ or Ephraim’s name, declares,—shall Joseph be.”

This productiveness, which the *first* word, “ child of fruit,” affirms of Joseph, is then again elegantly heightened by the name joined with it ; which is Joseph’s own name, or “ Increase ;” from the conjunction of which two words, there would come to the Hebrew ear, a sentence, which might be faintly represented by this :—

“ Child of fruit is *Increase* :”

where, not only does the second word, “ Increase,” bear a second testimony to that productiveness, that was first exhibited in the word, “ child of fruit ;” but it produces by its juxta-position, a sentence, in which the idea of “ Increase,” lending force to that of “ child of fruit,” and “ child of fruit,” drawing out the sense of “ Increase ;” there results a mutual play of each word upon the other’s meaning ; by which the force of both is intensified and brightened : so that we have here in effect a sentence, that might be paraphrased in the following manner :—

“ Eminently child of fruit, as his naming of his son ‘ double fruit,’ or Ephraim, typified, *Shall Increase, or Joseph be, as also his own name ‘ Increase ’ signifies.*”

And how well this productive virtue of the fruitful stem should be sustained, is shown by its being “ by a well,” “ child of fruit upon a well,” or “ by a well ;” whose waters would afford a never-failing source of vigour to aid it in its growth : and how the effect is to correspond to the advantages, is shown in the next part of the description,—“ the branches” or daughters of the tree “ run upon the wall ;” in which is seen displayed the luxuriance of its growth.

Omitting for the present the next sentence of the benediction, in which the controverted line—“ From thence the Shepherd, the Stone of Israel ;” (in which, if it be the true reading, is luminously declared his fruitfulness by its naming the very fruit itself, the Messiah, who should spring from him :) the quality of productiveness according to its temporal aspect,

is described more particularly in the next sentence, to which we pass on :—

“From the God of thy father, and he shall strengthen thee;
 From the Almighty and he shall bless thee:
 The blessings of the heaven above,
 The blessings of the deep couching beneath;
 The blessings of the breast and of the womb:
 The blessings of thy father have abounded
 Above the blessings of my progenitors,
 Unto the reach of the everlasting hills.”

In this passage the first two lines, “From the God of thy father, and He shall strengthen thee, From the Almighty and He shall bless thee;” are by some taken with the *former* sentence, promising persistence to his bow, in holding his position during persecution :—by others, it is taken with the *following* words in the sentence, declaring “the blessings of heaven,” as quoted just above. This is the more common way, and seems the most probable. But with whichever sentence the two first lines are read, they at least announce the name of “the Almighty,” in those terms, in which He might be forcibly represented as the source of the blessings of fecundity. This is under the name of the Almighty (Shadday, שַׁדַּי), the same name, in which God had made himself known to Abraham², when He promised to him that he would make him “exceedingly fruitful,”—that he “would make nations of him,” and that “kings should come out of him.” And with this promise made to Abraham, of exceeding fruitfulness, the present one made to Joseph naturally runs into union, from the similarity of the promise, and from the identity of the Divine Name under which it is introduced.

Under this name, then (Shadday), already so associated with the assurance of Divine fecundity, are placed all the blessings named to him, each of them having a place among *fruit-producing causes*. Of these the first is that of *climate*—consisting of “Blessings of the heaven above;” which, according to all interpreters, are those of sky and temperature; as is described, even more at large, in the same blessing as given by Moses, where the phrase, “Blessings of the heaven above” is developed into—

² Gen. xviii. 1.

"For the precious things of heaven, for the dew, the precious things brought forth by the sun, and the precious things brought forth by the moons, or months" (that is, no doubt, the seasons as marked by the months).

The next of these blessings is that of *land*; as seems to be denoted in "the deep that is couched beneath." This is developed in Moses' blessing, into—

"For the deep that couches beneath, for the precious things brought forth by the earth, and its fulness;"

which is fecundity in whatever the earth can produce.

The next couple is that of "the breasts and of the womb;" which speak most expressly of the fruitfulness human and animal, plenty of children and descendants, and plenty of cattle.

The idea of this plenteousness is also augmented by a further addition made to the speech in the words:—

"The blessings of thy father have abounded above
The blessings of my progenitors,
Unto the bounds of the everlasting hills:
They shall be upon the head of Joseph," &c.

This sentence retains the sense of plenteousness, whatever reading may be accepted of its language out of the many which are proposed in various versions.

[Of which it may be sufficient to quote four or five:—

i. *That of the Vulgate:—*

"The blessings of thy father are strengthened with the blessings of his father
Until the desire of the everlasting hills should come,
They shall be upon the head of," &c.

ii. *The Hebrew, as read according to the Masoretic points:—*

"The blessings of thy father are strong above the blessings of my progenitors
Unto the bound (or reach), or desire of the hills of everlasting.
They shall be upon the head of," &c.

iii. *The Hebrew Samaritan:—*

"The blessings of thy father and thy mother have prevailed
Unto the blessing of the mountains of old,
The reach or bound of the hills of evermore."

iv. *The Septuagint:—*

"The blessing of thy father and thy mother
They have prevailed beyond the blessings of the lasting mountains,
and above the blessings of the eternal hills."

v. *Another by Boothroyd may be added, as quoted by Kitto:—*

"The blessings of thy father and thy mother
With the blessings of the eternal mountains,

The desirable things of the everlasting hills,
Abound and rest on the head of Joseph."

Together with these there are of course many, that might be proposed from the various combinations of these different readings;—namely, of "hills of eternity," for "my progenitors unto:" and the word "of thy mother" inserted with "of thy father,"—again of the various punctuations of the verses, &c. Without pretending to decide upon the various modes of reading the verse, there is one difference, which seems now more usually accepted, which seems certainly to carry with it an almost decisive evidence for itself, namely, that of "mountains of eternity" instead of the Masoretic reading "my progenitors unto³," on account of the parallelism between "mountains of eternity," and "hills of evermore." The reading—"my progenitors unto" does not present the same attraction.

This parallelism is borne out by a passage in Habakkuk iii. 6: where the very same phrase occurs:—

"Were scattered the mountains of eternity:
Bowed the hills of evermore."

And this parallelism, as sanctioned by Habakkuk, is rendered almost indubitable by the version of the same blessing as given by Moses; in which we find this idea expressed by the same parallel between "mountains of eternity" and "hills of evermore," thus:—

Blessings, &c.

"For the chief things of the mountains of eternity,—
And for the precious things of the hills of evermore."

The satisfactory clearness, beauty, and conformity of meaning with the rest of the reading, coming as it does in Moses' blessing of Joseph,—a passage which might in its drift, and even in many of its phrases, be looked upon as a repetition of this blessing to him by Jacob; render it very difficult to refuse admission to this reading, adopted now by many moderns⁴.]

Whatever, however, be the reading adopted, they all sound full of the idea of fruitfulness.

If you take—

"The blessings of thy father have abounded above the blessings of my progenitors," &c.;

here there is contained a promise concerning his productiveness, that it should be above whatever had been promised to his ancestors Abraham and Isaac, or, as is still more probable, to Sarah and Rebecca.

³ Since writing the above in preference of this rendering, I must in fairness say, that now I do not feel the same degree of trust in it as before. I have, however, let the reasoning for it remain, as I had first conceived it: because the grounds of preference there alleged have not yet lost their weight with me. I can hardly now, however, resist the idea that the *חורא* (*horay*) has, as its root (*חנן*) suggests, a strong allusion to the female progenitors. In that case, it will make the feminine character of the whole blessing still more express.

⁴ See the qualification of this in the preceding note.

If you take the reading—

“Unto the blessings of the mountains of eternity; the reach of the hills of evermore;”

or any reading akin to it, we have the fecundity only heightened by an extra image, which, though the meaning may not be very sharply defined, is evidently intended to carry to the mind an idea of something of very far reaching, and beyond the limits of ordinary productiveness.

And all this so richly wrought, and so brilliantly worded benediction of fecundity is wished for Joseph *with hearty directness*.

“*May they be upon the head of Joseph, and upon the crown of him, who was separated from his brethren.*”

May they be, or “they shall be,” upon the crown of him. They are wished to come upon him, in such a form of language, that their coming is wished expressly. And in the words “upon the crown of the separated from his brethren;” which signifies his separation, or sanctification, is denoted the *very quality*, which formed *the ground* for the rich blessing descending upon him. In no other blessing given by Jacob, does there occur a manner of speaking, in which the act of delivering it is so formal and express. This expressiveness, with which the blessings are imprecated upon him is only out of the earnestness with which the possession of them is wished for him. And the blessing of Joseph, so earnestly besought for him, is one consisting in his being *supernaturally fruitful* to a degree, remarkable beyond all his brethren, in the divinely-aided increase in his land, his flocks, and people.

For this increase, though the agents, in which it shows itself, were only natural, was itself nothing less than a Divine faculty given to them by a supernatural *addition*, or by a supernatural *enhancement*.

What indeed less than Divine, could be the nature of that fruitfulness, which was thought worthy to be promised by a foreknowledge divinely inspired? Should it be less than that of Asher, Gad, or Naphtali and others; the promise of whose future felicities were by a Divine inspiration, only because they were themselves the gifts of the *same dispensation which*

prompted their prediction? What other than Divine should be the virtue of that fruitfulness, which was the *effect of a Divine benediction*, as it is described as being by Moses, in the fellow benediction; which, along with those pronounced to the other tribes, he gives to the house of Joseph: in which "*the precious things*," that he congratulates Joseph as having, are named as *coming from Jehovah*;—

Of Joseph he said—

"Blessed of Jehovah be his land, for the precious things of the heaven, the dew and the deep, the earth and its fulness."

It is as coming from God, not in the ordinary way, of all nature's growth; but especially from Him as manifesting Himself in the supernatural economy, that this fruitfulness is to be understood. This alone would agree with the title under which the God, from whom they are to come, is introduced in the wording of the blessing: in which the "blessings of the heaven above, the blessings of the earth that coucheth beneath; the blessings of the breasts and of the womb;" are to come—from whom? "From the God of thy fathers who shall strengthen thee, and the Almighty who shall bless thee;" names which,—one of them recalls the idea of God, as the God, who had given to Jacob the Divine lot of a part in the covenant:—and the other, Shadday (שֹׁדַי), "The Almighty," is that name, under which He had described Himself, when making Himself known to Abraham: Gen. xii. 1, where the exceeding fruitfulness, which He promised of nations and kings, was a gift eminently Divine. What less worthy than Divine, could be the same fruitfulness, whose benediction is here promised to come "upon the crown of Joseph," as a reward for merits,—themselves supernatural in the highest order, that the Patriarchal history exemplifies:—the merits of a Nazarite more perfect than any such by vow,—a Nazarite shorn of his brethren by the knife of the Divine Sanctifier Himself. In suitable proportion then, to all its supernatural prognostications,—the fruitfulness promised for Joseph's land and people by the lips of his dying father, as the mouth of the God of Abraham, Isaac, and Jacob,—which was to come to its effect through the same God of the Covenant,—as the reward

of a divinely-ordained sanctity, can be no other than one,—not a mere extraordinary natural good fortune,—but *the very gift of God*, manifesting His favour by a special and supernatural action. And such a fecundity would be most unworthily terminated, by any thing less, than the Divine Fruit of the womb, by which the Covenant promise of the Holy Seed was to be realized.

In what else indeed *should* it terminate ; being, as it is, a promise given by inspiration, concerning something essential to the Covenant. To which kind of promised event a Christward issue *always* belongs : as may be seen in the examples of the same sort either before, or after the present one to Joseph.

Thus, *preceding* this benediction of Jacob's,—one of the most important was that promise of exceeding fruitfulness, made to *Abraham*; and again that delivered by Isaac to Jacob himself; in which the same promise of fruitfulness had been repeated. There was also that made by the Almighty to Jacob, when coming out of Padan-Aram ; where the promise of his being made fruitful was *confirmed* to him, and this same promise he recited before making his last testament to Joseph. Of those which occur *after* the present benediction given to Joseph ;—in the course of the Israelite history are many others, in which abundance of children are promised to Israel, and to the house of Jacob. All these promises of abundance and fruitfulness have their proper fulfilment only in the new Covenant, of which the old one was a preparation. And yet with all these and others, that could easily be named of like momentous import, the present benediction of Jacob, imparting the gift of fruitfulness to Joseph, is so associated in features and language—and that both as to land and Seed,—as to be *one with them*, in their source and motive. Should such a promise end in any thing less, than that, which all the kindred promises made to the Patriarchs and to Israel, end in,—the Messiah ? There then it is, that we should look for the true gift of fruitfulness, which is promised to Joseph here, under the temporal aspect of fertility and progeny.

That its fulfilment must be found in the Messianic Covenant, I should even be willing to put under the charge of a still wider principle ; according to which *all the promises* in

the Old Testament must have their account in Christ. This, indeed, is sanctioned by learned and pious phraseology ; such as that—"Every thing ends in Christ :"—"That the literal sense is only subordinate to the mystical one ;"—"that the New Testament is a fulfilment of the Old ;"—and "that every part of the Old Testament is fulfilled in that," &c. These phrases, much as they mean with those who adequately conceive them, are often, I know, in the mouths of others, by whom they are used, as mere phrases, and nothing more ; and in the actual reading of the Scripture, there is recognized no drift except that, which lies uppermost,—the literal. But if we really understood and heartily realized what these venerable sentences signify ; we could not, I believe, understand any part of the Scripture to terminate in its first stage, without *leading on-wards* to the Covenant, in which the promised Seed appeared. Nor would any thing less be worthy of the harmony and beauty, which, whether we see it or not, *must exist* amongst all parts of the Old Testament itself. In which, as every promise, whether about reconciliation through sacrifice,—power over enemies,—universality of empire,—prosperity un-failing and abundance sufficient,—being all made with a view to the Seed of Blessing, must, as parts of the same scheme, find some fulfilment there, whether we may be able to verify it or not. To have it proved in every case, or even without leaving unproved a great number of alleged instances, would be of course difficult enough ; and we should be obliged to confess our own inability to justify by an independent evidence, the actual existence of a Messianic drift. But whatever our own want of insight may be :—the principle ought not to lose its hold upon our mind ;—that all the single things in the Old Testament lead on to Christ, and somehow or other find their account in His Covenant.

According to this principle, the establishment of Joseph's part in the Covenant of the Seed of Blessing would be easy enough. For as the promise made to Joseph had to be realized, not only in the old dispensation,—but also in the new : the blessings of "heaven and deep," "of breasts and womb," were not to end with the taking away of the ten tribes. There must be characteristic fruitfulness in breasts and womb in

store for him then, when the New Covenant is unfolded : which would obviously have as its object that, which is the great Fruit, the eminent "Fruit of the womb."

But if this principle should seem too liberal without the addition of some special merit in the promise itself ; this promised gift of productiveness, distinguished as it is by its association with the main Covenant interests, has the futurity of the Divine Fruit of the womb written upon it, as the destination purposed in its Divine endowment.

For every Divine gift in Scripture, whether office or dignity, *terminates in that perfection, of which it is the type*, in spite of any appearance of its extinction. It may seem to be taken away ;—a total destruction may be even exhibited in threatening ; and that threat may have its due execution accordingly, in the gifts suffering as to all appearance a total eclipse. But the total taking away is, after all, only apparent ; being in fact nothing more than that subversion, such as happens to every thing in the old Law in its passage onward towards one final state from that of its first institution. Such is found for instance in the throne of David, the Priesthood of Levi, both of which were taken away, and disappeared according to the threats of extinction. But their vanishing was only a process, in which they were passing through the dark clouds of adversity and ignominy, to that state in which their remnants should be *taken up by Christ Himself, and transmuted into their permanent form* ;—where the throne of David should become the Throne of Heaven ; and the Priesthood of Levi, with its repeated sacrifices, should become a Priesthood after the order of Melchisedeck to remain for ever. In these, and in fact, in all the Covenant promises connected with the Holy Land and the Holy Seed, the voidance is one in which there is only an abolition of *form*, leaving the essential *thing itself* unimpaired ; according to an intention, which was present even in its first institution. For according to the idea of literal and mystical sense, there is underlying the limited sense of a thing's first manifestation, a sense also, which is unlimited ; according to which, a *permanent continuance* must be understood to belong to it ;—as to the empire of the world, which has to be everlasting, and the Priesthood of reconcilia-

tion, which was also everlasting, though instituted under temporary forms, as that of the Governorship of Judah and of the Aaronite succession. These being to the thing itself, as its provisional modes of investment, can undergo the executed threat of being cast away, without any change reaching to the substance within; which therefore, while revolutions are happening to the outer form, itself abides unchanged. With such reserve to the inner meaning of the Old Covenant institutions, are to be understood these apparent abolitions frequently denounced in Scripture: which are abolitions only of forms, made for its tender age, not of the substance, intended from the beginning in the Divine Mind.

Hence we may be better able to understand the conjunction in the Scripture of those very contrary-sounding enunciations: such as threats of utter extermination, along with promises of eternal multitudes; of distress, with promises of joy; of castigation, with promises of favour and love; of reprobation, with promises of gracious acceptance; of utter privation, with rich abundance; of disowning and outcasting, with promises of illustrious honour. And the following of one extreme upon the other is often so abrupt as to make the context seem like the wanton conjunction of two irreconcilable lots. The bitter portion, too, in these predictions, we see to have been actually verified in the eclipse of the glory and prosperity of Israel: which took place as a punishment of their infidelity before the Messiah's coming.—But this ruin of the Israelite state is only that of the provisional shell of the promised prosperity; not of that, which under it, was instituted by God,—the thing itself; whose remnant perseveres in its vital principle during the national collapse, in a sort of wintry desolation, to be reassumed to health by the grand Substantiator of the whole Covenant.

The same resuscitation may be confidently hoped for the Divine *fruitfulness* imparted in Jacob's benediction to *Joseph's tribe*; notwithstanding that its season of welfare had been so speedily closed in blighting exile. For though Shalmanezar's captivity extinguished the house of Joseph *as a tribe*, and with that all its glory, along with the glory of Israel, of whom it was the centre and head: yet this devastation was

only the *effacing of the type*, in which the fruitfulness and abundance was to be first exhibited. There remained still to be fulfilled,—as there did for that of Israel, with which it is identified,—the *permanent meaning* of fruitfulness, that was in its Divine prediction : which ought therefore to terminate in the Divine Fruit of the womb, correspondingly to that foreshowing figure of the Divine fruit, which is contained in its language.

For the notion of increase itself, by which Joseph is so constantly characterized is one, in which is aptly foreshadowed an increase of *human kind*. And while the heavenly product of the blessed humanity, which is the true vine, the true corn and oil, that gladdens men, are represented even in the blessings “of heaven above and of the earth beneath;”—the other blessings “of the breast and of the womb” express, in a still more lively manner, an image of the Divine produce of a human mother. And its idea is exhibited in these images in that manner, in which a great reality is represented under the likeness of an inferior thing, which is just the manner of a figure ; as the food in the Blessed Sacrament is represented by bread and wine in the old Law ; Christ’s blood by the juice of the grape, Himself and the Church by the vine. So also the Divine “fruit of the womb” is represented in the promise, under the notion of “blessings of the deep couching beneath,” and “blessings of the breasts and of the womb.” In order therefore that the type may not be falsified, but may end in that perfection of which it is the type ; there is required for its true satisfaction the corresponding reality of the Divine Fruit of the womb itself. The Divine produce of a human mother, then, is the true term aimed at by the promise made to this “plant of increase,” Joseph : for the fulfilment of whose promised productiveness of “breasts and womb,” we must not stop until we arrive at that fruit, where the mother, who conceives and bears a Son by the operation of the Holy Ghost, hears as a greeting from the Angel,—“Blessed art thou amongst women,” and from her cousin—“Blessed is the fruit of thy womb,”—and who by reason of this was, as she herself predicts, “called Blessed from henceforth” by “all generations;” of whom it was said in an address to her own

Offspring,—“Blessed is the womb that bare thee, and the breasts which Thou hast sucked.”

And even as to the matrimonial means of this great end being brought about, there is discoverable, with the assistance of other predictions, some distant allusion in the first words of the blessing—

“Child of fruit is Joseph,
Child of fruit by a well,
Whose branches run over the wall.”

These words at first sight do not yield any such idea. But considered in conjunction with other passages, they probably may be found to contain an idea correlative to that of an alliance between the house of Judah and the house of Joseph:—such as seems to be conveyed in that part of Judah’s blessing; where it speaks of the union of the ass with the vine, in these words,—

“Binding his foal to the vine,
And his asses’ colt to the choice vine,
He washed his garments in wine,
And his clothes in the blood of grapes.”

This “binding of the foal to the vine” may well signify an alliance between the two houses of Judah and Joseph; if only the “foal” may be taken as representing Judah, and the “vine” the house of Joseph. And this it probably may. For, as to the “vine,” to which Judah binds “his foal,”—though its promise no doubt points out as Judah’s lot—what it is allowed to have come to him—a land very abundant in *vines* to be cultivated by the *asses’* labour,—yet another signification that may be accepted along with this, is that, in which the vine represents a *people*,—especially Israel. This Israel in Ps. lxxix., which is especially about the house of Joseph, is the “vine” that God “brought out of Egypt,”—which He “planted,” after “casting out the heathen,”—which “took deep root and filled the land; sent out her boughs to the sea, and her branches to the river,”—upon which he prays “the God of Hosts to look down and behold.” “Behold,” says he, “this vine.” As representing the people

also of Judah, it is taken in Isaiah in God's own interpretation, of "the song of the vineyard."

Isa. v. 7. "For the vineyard of the Lord of Hosts is *the House of Israel*, and the *men of Judah* His pleasant plant."

The ass may be taken to represent a person, or a dominion, or kingdom, as the vine a people, according to a privileged office of symbolic representation which it derives from its association with the customs of the Covenant people.

The Covenant arrangements of God, as they do to the ox, give a figurative part also to the ass. Its name often occurs in the laws as a recognized beast of burden, and its use is expressly sanctioned, and protected: its life on account of its value to man, was in its firstborn, like that of man, exempted from sacrifice by the substitution of a ransom. Being accordingly admitted to a typical character, it is used to represent the patient and laborious Messiah in the parable of the good Samaritan; where Christ according to the humanity, by which He carries sin-wounded man, is figured under the name of "his beast," which is no doubt an ass. For a similar reason, it is alluded to by Zechariah⁶, where "the ass and the foal of an ass," (an expression, which, as commentators are not slow to observe, the text of Israel's blessing to Judah is the same with;) on which the King of Zion is to come "riding" may represent the people, who constitute His lowly human kingdom. In this fact itself, which the Gospel narrates as verifying "that which was spoken of by the prophets;" the prophet Zechariah's "ass and foal of the ass" are no doubt typical of the Kingdom of the royal Rider."

The "ass" then, being taken as an emblem of a tribe, or of the head of the tribe itself, the kingdom, or the king as associated with his people; and the "vine" signifying also a people; the "binding of the foal to the vine," especially as a mode of cultivation in order for produce, may then very well designate some stricter union to take place between two tribes or two peoples, one of which is "ass" and the other "vine." And as "the colt and foal of an ass" is here mentioned as Judah's, in the words, "Binding his foal to the

⁶ Chap. ix.

vine," the ass would be better taken as signifying Judah's own people: but as the "vine" is not spoken of as "*his*," but simply as *the* "vine," and "*the* choice vine," it may signify a people other *than* Judah.

And such another one is Joseph's tribe; which is described as being "the plant of increase," so that this plant as signifying the house of Joseph, will supply that other people, to which Judah as the "ass, or foal of an ass" was allied, and from the union of whom in marriage, would come forth "the true vine," the offspring of the two peoples—Judah and Israel.

And that there is meant in this passage an alliance between the two tribes, may seem further likely from that alliance being so certainly contained in the same passage of Zechariah⁶, which has a feature kindred to it, in this respect, that it exhibits a *mingling of the same metaphors and images*;—the colt and foal of an ass—the bow and the shepherd—and the vine's produce, though not the vine itself; while at the same time the alliance, which these images are employed in announcing, is to take place like that of Judah's glory in the Messianic period.

The *time* pointed out for this in Zechariah's prophecy is that—

Zech. ix. 1. "when the eyes of men as of all the tribes of Israel, shall be towards Jehovah,"—

an event of the same season as that which is described in Judah's blessing,—

9. "To him shall be the gathering of the people."

In this prophecy we have as a motive of comfort given to Zion; the prediction of "her King coming riding on an ass, and a colt the foal of an ass." There occurs also the cutting off of the secular weapons of war from the two houses of Judah and Joseph.

10. "And I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battle bow shall be cut off."

At which time is shown the presence of the Messiah as—

⁶ Chap. ix.

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"He that shall speak peace unto the heathen, and his dominion shall be from sea to sea, and from the river even to the ends of the earth."

After a few sentences there follows the "bow," as an instrument formed by the united forces of Judah and Joseph.

13. "When I have bent Judah for me, filled the bow with Ephraim."

and after a few words, Ephraim is represented as the "arrow" shot by the Lord the warrior from Judah as from a bow.

14. "And the Lord shall be seen over them; and his arrow shall go forth."

After another passage there occurs the image correlative to that of *the shepherd*; namely "of the flock"—under which the people are represented.

16. "And the Lord their God shall save them in that day, as the flock of his people."

The last verse introduces the corn and wine.

17. "Corn shall make the young men cheerful, and new wine the maids."

The next chapter exhibits Judah and the house of Joseph as *joint partakers* of Jehovah's salvation; though, be it remembered, the *natural* recovery of the house of Joseph, and the glory of Judah were then *quite hopeless*.

x. 6. "And I will strengthen the house of Judah and will save the tribe of Joseph; and I will bring them again to place them," &c.

In these passages of Zechariah,—though no parallel is pretended with that of the Jacobean blessings in regard to *construction*;—there is at least this observable fact, a *strict alliance* of the two great houses of Israel's family of Joseph and Judah; and with it a recurrence of the same features and images. And from the like assemblage of images in the Jacobean passages, especially considering the conjunction of the "ass" and "vine," contained in this, may we infer the probability of an alliance between the two houses being meant also in this last one.

Still more striking, perhaps, is the idea as exhibited in the Gospels, where we have the same image *practically enacted* on Our Lord's entry into Jerusalem riding upon an ass, in verification of this prophecy.

In the fact of the ass being found "*tied*" we can hardly

true reading are such, as may well deserve a diligent comparison with those of the rival reading *mishem*—"in the name of:" for which it must be confessed, however, can be urged a very weighty argument from the elegant and Scripture-like harmony between the several members which it seems to yield to the sentence. This, though it has been quoted before, it may be convenient to remind the reader, will according to this reading run thus :—

"The archers have bitterly treated him,
And vexed him and harassed him,
But abode in strength his bow,
And were braced the arms of his hands,
From the hands of the Mighty One of Jacob ;
From the name of the Shepherd, the Rock of Israel,
From the God of thy father, who shall bless thee ;
And the Almighty who shall strengthen thee,
The blessings of the heaven above," &c.

In this rendering of the passage, there is found a pretty exact antiphonal correspondence between the members of the various couplets, into which the metaphor may be divided. In the first couplet between—

"Abode in strength his bow,
And were braced the arms of his hands."

In this there is a correspondence in construction of the members : which will each consist of simply a verb and a subject ; in the order in which they are placed ; the verb first and the subject last :—in sense, between the subjects, "bow" and "arms of his hands ;"—and then between the verbs "abode in strength," and "were braced." These two clauses of this first couplet indeed will remain untouched, and in equal beauty also in the other reading "from thence ;" but "in the name of" is a reading, which affords a fitness peculiar to the next couplet :—

"From the arms of the Mighty One of Jacob,
From the name of the Shepherd, the Rock of Israel."

Here there is found consonantly with the manner of the preceding couplet, a correspondence between the two clauses, i.—in sense ; which is in both, that of the source of Joseph's persistence in strength, "God's arm," and "His name :"—ii. in construction ; both consisting of two substantives ; the former

in the ablative, the latter in the genitive case;—iii. in the *ideas* of each word; i. e. “from the arm,” and “from the name;”—and again in the first line;—“the Mighty One of Jacob,” and in the second, “the Shepherd, the Rock of Israel.” iv. Add to these the parallel between “Jacob” at the end of the first, and “Israel” at the end of the second; two names which are too ordinarily, to need citing examples, found at the end of verses, as parts of two parallel clauses. With these two first couplets should be taken the third couplet also.

“From the God of thy father who shall strengthen thee,
And the Almighty who shall bless thee.”

In this arises a partial continuation of the parallelism, together with the addition of another; and this would not make less the force of the correspondence. There being then a correspondence between the “from” (מִן) in one sentence, and the “from” (מִן) in the other; and also between the titles “of God,” and the titles “of Jacob,” in the other parts; we might certainly expect that there would be a correspondence with the word “arm,” in the sense of the remaining word; which ought accordingly to be read “name,” *shem* (שֵׁם). And in this reading there comes a trimly-formed parallelism;—the very sort of thing that Biblical scholars expect to find in Hebrew poetry, and with so much reason, that its presence may very often be taken to decide a wavering judgment about a reading. A reading, therefore, it is most tempting. And this, too, is the one which is actually found in the Hebrew Samaritan version. And in modern times, on account of its evident consistency with the Hebrew fashion of construction, it has won the undoubting consent of Rosenmüller; who says—“Sine dubio legendum est, mishem,”—(מִשֵּׁם); of Calmet, who without any scruple says—“Je lis mischem au lieu mischam;” and of Boothroyd, who translates it as we have seen—“in the name.”

And certainly its acknowledged merits are such, as considered by themselves, would be almost irresistible: nor could such a mode of rendering be rejected, or even hesitated at; unless it were that, on the other hand, the reading “from thence” has such advantages, that it may hold its place by its side; and, as I shall, I hope, end by showing, *a good deal*

more than that. It is something in its favour that it may have alleged as an abatement of its rival's claims the unprecedentedness of its having the preposition (מִן) in the word *mishem*; (מִשֵּׁם) to signify "in the power of," before the word (שֵׁם) *shem*, "name;" before which "in the power of," or by reason of, is in other places always expressed by the preposition (בְּ) "in;" as when David tells Goliath—"I come to thee in the name" (בְּשֵׁם) *B'shem*, "of the Lord of Hosts:" and so likewise in other places; in so much that there is never found the preposition (מִן) joined with (שֵׁם) to signify "in the power of;" though, on two occasions, there is found the preposition to signify; "out of the number of," as—

Nahum i. 14. "That no more of thy name (מִשֵּׁם *misshimka*) be sown in the house of thy God."

Besides these two times, there is no instance of the conjunction of the two words in the sense of "Of thy name:" and in the sense in which the version requires it should be taken in the reading of our text,—*never once*. While this somewhat doubtful use of the words in this reading, makes rather in favour of the other; this other too, has, in point of authority, a weight, which cannot be claimed at all for the first one; which has only that of the Hebrew Samaritan just alleged, since most of the ancient versions support the other one. It has the authority of the Vulgate, which has "inde egressus est Pastor, Lapis Israel," "From thence went forth the Shepherd, the Stone of Israel," of the Septuagint, *ἐκείθεν ὁ κατισχύσας Ἰσραὴλ*, "Thence is the Strengthenener of Israel;" of the Arabic,—of the Masoretic points, which give as we have before seen (מִשֵּׁם) *missham*, "from thence," &c.: and it is accordingly the accepted reading in *all the pointed versions* of the Hebrew. And in all the translations, except the very late ones, it keeps its place, in spite of the other's popularity.

While so much external authority favours it as the accepted reading, it can also claim for itself *intrinsic recommendations*, which may more than compete with those of its attractive opponent, "in the name of:" since, from the reading, "from thence," there emerges a metaphor, according to which a well-constructed figure will be exhibited in the passage of far more force than in the other one. Thus dividing the passage into

three parts instead of four, we shall have in the first line, *the persistency of his bow's strength*,—in the second, the *empowering of the arm to use it*,—and in the third, the *issue "from thence" of the arrow*; where the bow may well signify the enduring of his people; the strengthening of the arm, his having the force of the Almighty's supernatural aid; and the issue of the arrow, the rise from thence of the great Son of the tribe.

Nor is this orderly-arranged image otherwise than countenanced by the usages of other parts of Scripture: in which is not unfrequently found the use of figures taken from "*the bow*," and its appurtenances, to represent the idea of *children* and persons as *sent forth, or produced*. Thus in Psalm cxxvi. "*children, the fruit of the womb*," are praised for their serviceableness to their father, as being "*arrows in the hand of a mighty man*." A person, viz. Israel, or Christ under that title, sent by God as His messenger and powerful agent, is described as one who had been made "*a polished shaft*;" "*in his quiver*," he adds, "*hath he hid me*:" where there is very probably a connexion with the idea of bringing forth not merely *into public life*, for the affairs of the Divine ministry, but *into life itself*. Again, a person, Ephraim, who is a weapon of war, is, as we have had occasion to observe before, represented in Zechariah ix., cited once or twice before, *as an arrow laid in Judah as in a bow*;—"When I have bent Judah for me, filled the bow with Ephraim,"—and afterwards *as being shot forth*. "And His"—that is Jehovah's—"arrow shall go forth like lightning." In Hannah's Canticle, children *as abounding to her*, who before was childless, and wanting to her, who was before rich in them, are represented as contingent to those "*whose bow is broken*."

The breaking "*of the bow of Israel in the valley of Jezreel*" is a phrase for the breaking the political power of Israel, or its power of *sending forth* any more manifestations of strength, or any more children upon the same prosperous conditions as before. The employment of such a metaphor as this of the bow has thus sufficient Scriptural support. Nor is there wanting the countenance of general Eastern use of this metaphor. Of but little importance whether true or not, but at

⁷ Isa. xlix. 2.

⁸ 1 Kings ii. 4.

least beautifully illustrating the likelihood of such a metaphor of bow and arrow, to signify sovereignty, and mission, is the story told of Oghuz, the sixth descendant in the line of Tatar Sovereigns, of whom we find the following account, which there is no reason, that I know, for doubting¹.

"Some time before his death, Oghuz commanded a trusty attendant to bury a golden bow in the eastern part of a certain forest, frequented by the young princes in their hunting excursions; and three arrows of the same metal in the western part. The princes in following the chase divided into two bodies. The elder brothers took the path, which led to the eastern part of the forest; the younger pursued that of the west; the former became possessed of the golden bow; the latter discovered the arrows. The spoils of the chase and the treasures they had found were, on their return, delivered to their father; who immediately issued orders for the nobles of his kingdom to assemble, and made a great feast, at which he invited them to attend. During the banquet, he commanded the golden bow and arrows to be brought forth; and dividing the bow into three parts, he bestowed one on each of his three eldest sons; the younger receiving each an arrow. Accompanying the gift with this explanation, Oghuz told them, that in ancient times the bow was among them the symbol of sovereignty, the arrow typified the minister or ambassador,"—i. e. the thing sent.

Then follows the account of the distribution of the kingdom. According to this signification of the sign, countenanced, as it is by Oriental usage and by the Scripture also, this metaphor of the bow and arrow, to signify sender and sent, or Sovereign and Ambassador, father and son, is one in which the gracefulness and the orderly gradation of the clauses must raise it very much in favour of the "from thence," which involves it: nor is this phrase "from thence," used according to this supposition to denote the source of Israel's Shepherd, without good precedent; where the genitive relation expressed by the preposition מִ, is often that of a family source to its origin; and happens particularly to be found, when the matter is that of the source of the expected Redeemer. Thus when predicting the rise of the ruler¹, "From or out of him" (*mimnoo*, מִמֶּנּוּ) "the corner, out of him—the nail, out of him—the battle bow, out of him every oppressor together." And again², "Out of Jacob" (*Miyakob*, מִיַּעֲקֹב) "shall come he that shall

¹ David's Grammar of Turkish Language. Introduction.

² Zech. x. 4.

³ Num. xxiv. 19.

have dominion." In a passage not unlike³, speaking of the chief's origination from Jacob's people it uses the same particle to express a *thencefrom* sense, as—"And their nobles shall be of themselves," i. e. native born, "and their governors shall go forth from their midst." No difficulty, therefore, is there in application to such a sense as "from that source" of the word "from thence."

When it is considered how naturally this reading yields a well-constructed metaphor, after the best manner of Scripture,—supported as it is by such a constant testimony as the accepted and still persistent reading, notwithstanding the admitted claims of the opposite one, on account of its easy parallelism, this reading may still well hold its place against the other; nor can it be rejected, as at least having the highest probability in its favour.

And if "from thence" be taken as the true reading, there is in our hands a text which cannot be considered less than peremptorily asserting the truth of the Messiah's origin from the house of Joseph. It will then run:—"From thence is the Shepherd, the Stone of Israel"—i. e. from Joseph, or from his bow, goes forth, as from its human source, the one, who is to be the true Shepherd of Israel, the corner stone of the spiritual house;—the Stone, which like the stone, that Jacob anointed at Bethel, is to be laid as the chief stone of the house of God,—the Messiah. Such must be the true meaning of the words. Less would not be worthy of them. And whatever less than this has been alleged by authors, may be attributed to a shrinking from such a mode of explaining the text, as would make the Blessed Virgin's Son to descend from any other but Judah. Such a motive is quite sufficient to account for the various subterfuges, which commentators have employed for interpreting, or rather evading it. Amongst which, I find the following, that of A Lapide, who, amongst others, suggests—"from thence"—as to signify—"from that cause;" as if the words would say,—"*From that cause* did Joseph become the Shepherd, and the Stone of Israel"—a sense which being retrospective merely, is no prophecy at all;

³ Jer. xxx. 21.

and most jejune in such an occasion as the present, and in such a place. Besides which, it is forced and violent to suppose the specific verb "he became," understood here, where there is no word to express it. A mere retrospective sense would be universally rejected concerning any other blessing to the tribes, even those of far inferior value. Who for instance would be willing to read of Issachar:—"Issachar *was* a strong ass, couched down," &c. :—of Zebulun,—"Zebulun *was* made to dwell at the haven of the sea," &c. ;—of Dan, "Dan *was* an adder by the way," &c. ;—of Asher,—"Out of Asher his bread *was* fat," &c. All these things are meant as characteristics of the tribes and emblems—not of such things as *were*, and had now to them passed away; but were *to remain* still true, or to become true afterwards. When such future benefits are intended in all the prophecies of even the lesser brethren, it would be a violent and meaningless distortion to turn the characteristics of Joseph into a mere commendation of his *past* services.

Another rendering, still more forced, is that given by Gesenius, in his Lexicon; according to which the words mean "from thence, i. e. *from the shepherd*," as if the whole sentiment were,—“His arms were made strong from thence, from the shepherd:”—in which interpretation the word "from thence" is taken in *apposition* with the word "from the shepherd." But who does not feel this to be an escape from the other consequence, which is the only obvious one, that Joseph was source of the Shepherd? Another not uncommon mode is that in which the meaning of "from thence" being allowed;—the words "the Shepherd, the Stone of Israel" are interpreted to signify the *many* great and noble *personages*, who sprang *from thence*, "*from Joseph* ;—as Joshua, Deborah, Jephthah," &c. But this is violent and a direct exclusion of the obvious idea presented in "the Shepherd and the Rock of Israel." The great Shepherd sent from the vigorous bow of Joseph might no doubt draw along with his name, the honour of all those who were his types, and perhaps in part predecessors, as Joshua, Jephthah, &c. : but to make the sense stop in them,—even in Joshua, whose greatness was only a shadow of that of the great Shepherd of Israel, is violently to cut

short the course of the prophetic direction from reaching the only terminus, that could on this great occasion at all dignify its aim. For this direction is not restricted to a partial scope by any thing in the *circumstances* of the speech. Nothing to restrain it is there in the *sentence itself*; where "Rock," and "Shepherd of Israel" boldly stands forward by itself unqualified:—nothing in the *occasion*, on which the Patriarch, with whatever regard had to their Canaanite condition, is really announcing to his sons, what should "befall them in the last days:"—nothing either in the *style of the blessings* it comes amongst. For though they respect the territorial lots, or the distinguishing characteristics of the twelve tribes; yet these are features covertly insinuating also their lot and characteristics in the Messianic interests; and not unfrequently the language of the blessings, as in those of Judah, Dan, and Gad, *undisguisedly* touches the very time of the Messiah: as, if allowed its ordinary meaning, would also "the Rock and Shepherd of Israel." That this should be limited to some person within some three hundred years after is justified by no assignable grounds, either in or about the prophecy, or the prophet. Only the wilful intention of shutting out the Messiah here from the title of "Rock and Shepherd of Israel," is there that it should not be understood to mean, what "Rock and Shepherd of Israel" have always signified to the mind of the Christian world; the Great Rock—the Great Shepherd of Israel—Rock and Shepherd by excellence. Any less notable personage—as Joshua, Jephthah, and even altogether, as some books use to serve their turn with, is an idea unworthy of the blessing,—unworthy of the great title itself, as it stands, and a wanton evacuation of the real prophetic direction of the speaker's mind. The only worthy sense of it is that one, which Christians are naturally led to think of in the word,—that "Rock and Shepherd," who being amongst all the minor rocks and shepherds, eminently and in one sense solely *The* Rock and Shepherd, in virtue of His plenitude as such, imparted to St. Peter the like titles, when He said to him—"Thou art Rock;" and in His "Feed my Sheep,"—set him also as the Shepherd.

This is the obvious and the only natural sense of the words;

in comparison with which the rest must necessarily lose all their probability: nor could they retain their hold on the mind of any one, except such as was willing to take any means of escape from—what of course could have no deterring weight in the present treatise—the necessity of admitting the Messiah to have sprung from the house of Joseph as well as the house of Judah.

. Such being the direct and natural sense of the words; if “from thence” is to be taken as the true rendering; we have an explicit announcement made by Jacob in the most solemn time of his life, that Joseph and his tribe are sealed to the honour of being the ones, from whom the true fruit of the increasing stock of Jacob,—“The Rock and the Shepherd of” the great “Israel” should arise. Thus, then, the noble blessing given by Jacob to him as the fruitful source of the Shepherd of Israel, following, as it does, upon the solemn trusts reposed in him; and the gift of Primogeniture made to his tribe, exhibit a crowning sanction given by his father to what his own glorious merits as his people’s Shepherd had rendered him worthy of being—Progenitor through the fruit-bearing sex, of Israel’s promised Seed of Blessing.

CHAPTER VII.

HIS BIRTHRIGHT POSITION UNDISPUTINGLY ACKNOWLEDGED BY OTHERS.

AND this same Birthright dignity of Patriarchal successor, which his father's treatment while still living had so signally declared, is *universally acknowledged* as Joseph's proper right afterwards, in the *tacitly allowed superiority exercised by him*, when the last of life had passed upon his father. Then—just as such a progenitor in Israel would, at the previous Patriarch's decease, do naturally;—Joseph rises invested with his quitted Patriarchate: which manifested its dignity on occasions after his father's decease in various aspects accordingly.

One is presented very shortly after Jacob's death during the business of honouring his memory, in that *air of responsible superiority*, which Joseph wears even from the moment of Jacob's breathing his last; which happened after the end of his directions concerning his burial.

1. His taking precedence in the mourning obsequies of the deceased patriarch,—
Gen. xlix. 33. "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered to his people."

Upon which Joseph is the foremost in expressing his grief: which he ventures to do with such forward affection, as to approach the dead body before all present.

1. 1. "And Joseph fell upon his father's face, and wept upon him—and kissed him."

And when the due honours were to be paid to his remains; *the conduct of the whole affair* is in the hands of Joseph. It is he who orders the embalming. ii. His managing the embalming of his father's body, and the public funeral;

2, 3. "And Joseph commanded his servants the physicians, to embalm his father, and the physicians embalmed Israel, and forty days were fulfilled for him; for so are fulfilled the days of those who are embalmed. And the Egyptians mourned for him three score and ten days."

The ceremony belonging to embalming being finished, when the funeral itself comes to be performed, it is Joseph, who procures from Pharaoh *the necessary leave of absence* from Egypt for the whole of his people.

4—6. "And when the days of his mourning were past, Joseph spake to the house of Pharaoh, saying, If now I have found grace in your eyes, speak I pray you in the ears of Pharaoh saying: My father made me swear saying, Lo I die; in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up and bury thy father, according as he made thee swear."

The necessary permission for the journey to Canaan being obtained; it is Joseph who *conducts* iii. His heading the procession into Canaan. *the whole procession.*—

7—12. "And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house and all the elders of the land of Egypt. And all the house of Joseph and his brethren and his father's house; only their little ones and their flocks and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen, and was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a very great, and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land—the Canaanites saw the mourning on the floor of Atad, they said, This is a grievous mourning to the Egyptians. Wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them."

Arrived at the borders of Canaan, they proceed with the business, and bring him in the stated place, the cave of Machpelah.—

13. "For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying place of Ephron the Hittite before Mamre."

Though mentioned as the act of his sons, it is yet particu-

larly under the headship of Joseph; as is stated in the following verse.

14. "And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father."

Every part of the business is under the management of Joseph; so that he is master of all the rest in the funeral honours paid to his father's relics. In which the function he was exercising was one, that became the place of him who, in authority, was likest the Patriarch, whose memory he was honouring: and that is the place of the *succeeding Patriarch himself*: which is thus expressed by his priority; enjoyed by him in the rank of the mourners of the departed Israel.

2. His Patriarchal pre-eminence clearly acknowledged by his brethren, in their submissive suit to him. Another striking feature of his Patriarchate was that which happened after the subsiding of the stir, that followed Jacob's death: when it found a *clear recognition from the brethren, in their humble suit to him* for a guarantee of safety from his displeasure.

15—18. "And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us with all the evil which we did to him. And they sent a messenger to Joseph, saying, Thy father commanded before he died, saying, So shall you say to Joseph, Forgive I pray thee, the trespass of thy brethren, and their sin, for they did to thee evil: and now we pray thee forgive the trespass of the servant of the God of thy father. And Joseph wept when they spake to him. And his brethren also wept, and fell down before his face: and they said, Behold we be thy servants."

This humble submission of his brethren, which they had not shown in the same way, when the Patriarchate was as yet in Jacob, could be caused for no other reason than this, that now, when his father was removed from life, there became *centred in Joseph Jacob's relinquished Patriarchal power*: which thus shows itself in him, as a matter of family acknowledgment; nor is this repudiated, but on the contrary *accepted*, with such a reply from Joseph, as shows that pre-eminence of his to have been of Divine ordination.

19, 20. "And Joseph said unto them, Fear not, for am I in the place of God? But as for you, ye thought evil against me; but God meant it to good, to bring to pass, as it is this day to save much people alive."

3. The distinguishing uniqueness of his family register; Another way in which the Patriarchate discovers itself is *the uniqueness which distinguishes his family register*: which enjoys a pre-eminence

unshared by that of any other son of Jacob; since none belonging to any of his generation, except Joseph alone, is given along with his, in the following particulars of his family :—

22, 23. "And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. And Joseph *saw Ephraim's children* of the third generation, the children of Machir the son of Manasseh were brought up upon Joseph's knee."

In these particulars being recorded, the notable eminence which called it forth could be nothing less than such a political dignity, as was that of the Patriarchate: which thus exhibits itself in the public record of his family.

Another beautifully reveals itself upon *the divinely-directed foresight of his own death*; in the Patriarch-like sentiment, by the light of which he ^{4. His divinely endowed foresight of his own death;—} destines his relics to the soil of the promised land, accompanied by expressions of assurance in the promises of God.

24, 25. "And Joseph said to his brethren, I die: and God will surely visit you and bring you out of this land to the land which he sware to Abraham, to Isaac and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence."

This commandment about the depositing of his bones in the promised land was out of a faith so noble, as to have been worthy of being placed along with the most illustrious acts of faith since the creation of the world up to the time of Christ, as is shown in that praise of faith by St. Paul (in Hebrews xi.) :—

"By faith Joseph, when he died, made mention of the children of Israel, and gave commandment concerning his bones."

Here the faith of Joseph as exerted in this command, is placed along with those grand examples of the preceding Patriarchs Abraham, Isaac, and Jacob, as the distinguishing act of faith by which that age is noted: nor is any other named in the series except this, between that of Jacob's death-bed and the faith exhibited in the case of Moses contemning the pride of Egypt.

This mature and elevated faith in the Covenant promises, evinced by no other of his contemporaries; which had yet

been a special gift of the Patriarchs Abraham, Isaac, and Jacob, arose from—what else but a fellowship with them in *the perfection of their insight into the Covenant*, which was the property of the Patriarchate? And this thus shows itself in Joseph also in his participation in the Patriarchal privileged illuminations.

But what was it a *faith in*? A faith in the truth, that God would surely *visit his people*, by leading them forth from that exile, in which they were yet about to taste the horrors of a grinding captivity: and to give to them the land promised to their fathers Abraham, Isaac, and Jacob. And yet this future possession of the promised land after this as yet unforeseen suffering, was a future object, the confident hoping for which was only pregnant with a hope of that Great Seed which gave value to this Covenant as its earnest. It is therefore *his own participation in* the glory of that expected Seed of blessing, which inspired the faith of Joseph, when giving this prophetic direction concerning the conveyance thither of his own remains. Which is thus a very speaking sign of the share he held in the line of Patriarchal promises.

5. Second distinguishing notice of him in recording his death:— Another is found in the *second notice of him in recording his death*: which, like the preceding records of his family, is again *singled out to be made* from all those of his generation.

Ex. i. 6. "And Joseph died, and all his brethren and all that generation."

In like manner he is *looked back on* as giving the name to that generation.

8. "Now there arose a new king over Egypt, that *knew not Joseph*;" as if Joseph was the one, the royal knowledge of whom was that of the whole generation of Israel. Why this special election of Joseph's name as the marking feature of his age; except from the public notability *proper to the Patriarchal portion*? Which has thus left its footsteps deep in the memory of after generations.

6. His relics being an object of devout veneration to posterity, as shown in— But yet more significative still of the devout memory, which followed Joseph, as having a great reversionary interest in the Covenanted Seed, is the conduct of his posterity *in regard to his remains*;

which he had charged them to carry up from Egypt. If their being thus consigned by him for the Covenant land was out of his own persuasion of the part he held in the Covenant; the same sentiment was evidently fully shared by them in performing their trust about the remains, from the reverential care with which they treat them.

The embalment of the body, and its safe be-
stowal in a coffin, had already been done by them
in Egypt as had been done by Joseph himself for
the body of Jacob. And afterwards the same re-
ligious care had likewise been shown in preserving the remains
during the period of their prosperity, until the reign of the
"king, who knew not Joseph." And even when the people
had fallen under the oppressive yoke of the Egyptian rule;
little as there must have been to encourage in them the indul-
gence of the finer sentiments of piety; it continued in the
next generation, by whom the charge of his relics was still
carried on. And although St. Stephen's words in his speech
to the Sanhedrim, "died he (Joseph) and our fathers, and were
carried into Sychar," would seem to imply that this was a
care, which the other Patriarchs' remains shared in common
with his; his received a regard, which was at all events the
only one *thought worthy to be noticed by name*. Thus, as the
most precious relics of that generation, were they kept *all
through the Egyptian Captivity for two hundred and fifteen years*,
until the time of their deliverance from Egypt:
when, after their escape beyond the Red Sea, the
people took up the body with them, to carry into
Canaan. This fact, too, is mentioned as one of
the things worthy of record along with the firstborn's conse-
cration, and the Lord's own presence in the Israelite camp:
amongst which is inserted this transportation of Joseph's
remains by Moses.

Ex. xiii. 11. "Moses took the bones of Joseph with him. For he had strictly sworn to the children of Israel, saying, God will surely visit you, and you shall carry my bones up hence with you."

This care of his remains, so particularly mentioned at this time, was not simply out of a respect for Joseph as a great Patriarch. They looked upon his relics in a light according

i. their record-
ed care of his
body, during the
sojourning in
Egypt for 215
years;—

ii. their trans-
porting his re-
mains out of
Egypt as a pledge
of God's regard
to His promise
in their favour,—

with that, which had led Joseph *himself* to take an oath of them to carry them into Canaan. And this was *as a testimony of his own hope* in the promised land, into which God's visiting mercy was to plant them, of which the bones of Joseph were to them likewise a sort of pledge. The same feeling continued

iii. then, through to actuate *Moses* and the people to persevere in the wilderness for 40 years;— the care of the relics from that time forward.

During *their journey in the wilderness*, while going from camp to camp, sometimes engrossed in warfare, sometimes distracted with internal commotions, for the period of forty years, the bones of Joseph were never left, but husbanded with devotion, as a pledge that God would still watch their interests until the time of their reaching Caanan, when Moses and Aaron had died. But even then, *the next succeeding generation* under Joshua maintain the same regard for them. While occupied in the battles, by which they gradually made their way to a standing in the country, the bones of Joseph were still kept with the same care. Nor was this care felt to be discharged until the remains were themselves deposited in the land appointed for them.

iv. Circumstantial memorial of their deposition of his remains at Shechem, under Joshua, — thus associating him in funeral honours with the three past Patriarchs; as if prognosticating a future glory to arise from the place of their interment.

Josh. xxiv. 32. "And the bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem, in a parcel of ground, which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver, and it became the inheritance of the children of Joseph."

This honour, however, shown to his remains, which is only the last of a long course of three centuries of obsequies,— what did it arise from?—It was *not out of a retrospect* merely of his character in its greatness, as the deniers of Joseph's portion in the Messiah would be obliged to affirm; but because the relics of the great and glorious Joseph were to show a witness *and a pledge* of the promise made to them by God of *the everlasting land*, to which they were to be joined.

And the same Divine worth, which his posterity's venerating memory of him had witnessed, is the reason also of his *funeral's enjoying* in this place its illustrious Scriptural *mention*. This mention, which is itself an honour belonging to the Covenant representatives, is assigned to Joseph, and to Joseph alone of all his brethren. For where do we find mentioned the burial of

Judah, or Levi, or any other of them? He is thus taken out of all the sons of Jacob to be associated in funeral honours with the three great Patriarchs, who held the Patriarchate undivided:—with Abraham, whom, after dying in a good old age, “his sons Isaac and Ishmael buried in the cave of Machpelah;”—as also with Sarah, whose death was itself the special occasion of making the purchase of the sepulchre. It associates him with the honour of Isaac, whose burial by his sons Jacob and Esau is recorded;—with Jacob also, whose embalment and interment in the cave of Machpelah was distinguished with a detailed account. Fellowship in posthumous honours with the Patriarchal heirs of the Covenant is thus opened to Joseph in the circumstantial memorial made of his burial by the children of Israel. This, therefore, would naturally have the same import, as there was in the mention of the burial of the other Patriarchs. If their honourably recorded burials at Hebron in the cave of Machpelah are to be received as the celebrating a hope of promised greatness to be realized to them from that spot; as indeed it was, by the rise of the Judæan kingdom founded by David from Hebron—the city of their sepulchres: equally well might the solemn record thus made of Shechem’s receiving Joseph’s remains seem to consecrate a pledge for Joseph’s family of some good, which Almighty God intended it to be the mother-spot for first appearing; and to be eventually what its name, “Shechem,” denotes, a “portion” to them. And how remarkable a “portion,” too, would that have to be; if its importance bore any suitable *proportion to the very careful manner*, in which the legal assignment of that Shechem or “portion” is here, and elsewhere in Scripture, commemorated. Which is marked with the same constant mention about its being *purchased from the sons of Hamor*, Shechem’s father, *for one hundred pieces of silver*, as is observed with regard to the other burial place, the cave of Machpelah at Hebron. The purchase of this by Abraham from *Ephron the Hittite for four hundred pieces of silver* is not only in a very detailed manner described on its first being made at the death of Sarah; but it is alluded to on the other occasions, when any burial there is narrated, as in that of Abraham, that

v. Circumstantial notice of the purchase of his burial place — Shechem.

of Isaac, and also of that of Jacob. On all these occasions, without any need for the narrative's sake, is *its purchase*,—the *price*, and the *seller's name* mentioned. In like manner the analogous circumstances detailed about “the piece of ground,” in which Joseph is buried, as the one which “Jacob bought of the sons of Hamor for an hundred pieces of silver.” Nor is this omitted even in St. Stephen's speech. Cursory as is the notice made there of Joseph's life,—yet in the allusion to Joseph's *burial*, the fact of the piece of ground, where he was interred, having been bought by “Abraham,” (to whom, instead of Jacob, the purchase is attributed,) is thought proper to be placed before the notice of his hearers:—“in the sepulchre,” says he, “that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.”—This accurately-noticed fact of its having been bought would only, like the case of Hebron, be, because the place thus secured by the price of one hundred shekels, had hinged upon it some important interest, making the purchased possession more valuable for whomsoever it was intended. Which was for *the house of Joseph*: as the text also takes care to mention, in so many words,—“an inheritance of the house of Joseph.” And this same fact is not omitted even in the scanty mention of the place, on the occasion of our Lord's meeting with the woman of Samaria; which is there described as taking place “at Sychar, near the *parcel of ground that Jacob gave to his son Joseph*.” It was a noticeable thing, therefore, that the house of Joseph was the one, to whom was to accrue whatever divinely-hidden treasure this “parcel of ground” might now contain. May not also the connexion of this site with the rise of the fortune of Joseph's house, have a sort of suitability, even from the part it bore in Joseph's own personal career; which seems to have sown the seed of a reward in that same spot of Shechem. There it was, that his merits had begun: when being sent there, from the other burial place, Hebron, by his father, to inquire after the welfare of his brethren, the current of his journey had drifted away to Dothaim; and from thence had been driven by the sudden gust of his brethren's envious spite to Egypt, whence returning at last, embalmed in the grateful memory of his people, his

remains are deposited in honour in the same Shechem, as if Shechem were a fit place to meet with the pledge of that reward, the earning merits of which had had their first commencement there. Was it not, then, appropriate, as a manner of preoccupying for Joseph's house a future interest to spring from this same "parcel of ground" at Shechem, that it should now be made the garden for Joseph's consigned remains?

And their resting place at Shechem is,—remarkably enough,—the spot, whence, as in fulfilment of a hope reposed there,—there arises afterwards the kingdom of Joseph's house. Its greatness is dated from Shechem. Which having been built, or enlarged into a city by Jeroboam, was the place in which Rehoboam forfeited by his foolish behaviour the right to the allegiance of the ten tribes. And this, the capital of Samaria, was the centre of that distinct kingdom of the ten tribes, concerning which the spontaneous promise was made by the Lord through the prophet Ahijah to Jeroboam, who had been made "ruler over the charge of the house of Joseph¹," that it should be "built up into a sure house," like as God had "built for David;" and I will, says He, "give Israel to thee." This was indeed upon the condition², "thou shalt hearken unto me all that I command thee, and wilt walk in my ways, and do that which is right in my eyes, to keep my statutes and my commandments as David did." This condition was not kept. Still the promise is not made entirely void, any more than the conditional promise made to David and Solomon was altogether annulled by the non-observance of the conditions by Solomon and his house. For a remnant of that good still clung after the loss of Israel to David's house of Judah, notwithstanding their infidelity to the conditions. In like manner the disobedience of the house of Israel, whom this same Jeroboam made to sin, punished, as it was, by the sweeping away of them as a people, was, nevertheless, not to render void the strongly-hinted purpose of God, which was so evidently His mind to perform. In pursuance of which, owing to the "some good thing which was found towards the Lord God

¹ 1 Kings xi. 28.

² xi. 38.

of Israel in the house of Jeroboam," there should be for "treacherous Israel," as well as for "treacherous Judah" "a remnant," that should "take root downward, and bear fruit upward."

And as Hebron, where Machpelah was,—the burial place of the then Patriarch,—was *the beginning of that kingdom of Judah*, which was to terminate in the heavenly Jerusalem:—so whatever glory is to be attributed to the house of Israel *rose from over the tomb of Joseph*, "where they buried him at Shechem in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver."

And what wonder therefore, if, like its fellow town Hebron—the site of the other burial place,—it should be fellow with it in that *ultimate destiny*, in which the Messiah's Kingdom was to gather to itself all the feeble remnants, that were left of the first dispensation, that was made to the house of Jacob.

CHAPTER VIII.

HIS FRUITBEARING BIRTHRIGHT DESTINY AS SON OF ISRAEL, TO
BE REALIZED IN PRODUCING THE MOTHER OF ISRAEL'S PRO-
MISED SEED OF BLESSING—THE BLESSED VIRGIN MARY.

IN the circumstances relating to Joseph's burial is the last mark of his Progenitorship, which it will be necessary to bring forward of those traceable in Joseph's pregnantly significant life:—the history of which reaching from his signalized birth, through his promising youth,—to his wonderfully exalted career of merit onward to his reward, till the close of his honoured life and revered memory, is all along written over with Divine traits: which, when duly considered, show him with abundant light, to be the chief heir and successor to the supernatural Blessing of Increase reposed in the heir of Jacob;—i. e. in short, as the Covenant Son of Israel. For, such manifestly does he stand forth as being, in that position so strikingly exemplified in him as Israel's publicly honoured Shepherd: which he became in a consummate degree by the growing operation of a sanctifying guidance, attending him even from his entrance into life.

Born within keep of God's more mindful care—the eldest child of Jacob's only chosen wife, whose eldest born was rightfully entitled to the rank of Birthright Son;—to the station of which he was designated in his own name as “the increasing one,” which prophetic comment also pointed into an earnest of the great additional Son to come:—the conditions, under which he was

By way of recapitulation, the whole evidence for Joseph's Progenitorship of the Blessed Virgin Mary: which is that of his being the Birthright Son destined to produce the Messiah through the female side, imparting Primogeniture, may be summed up in A. the following fruits of—

1. His native right to the station of Birthright Son, destined to produce the great increase of Jacob;—

given to his parents, seem at once to mark him out as the one, in whom might be safely presumed to lie the principal hope of Jacob's Seed. And his father's extraordinary tenderness about his safety as being the invaluable treasure of his house was owing to the same supposition.

And,—what such an important destination could alone suffice to account for,—the great length of the history called “the generations of Jacob,” which are dedicated to the record of the life of Joseph alone with the other son Judah, is such as would be sufficient to distinguish him as one,—and that *the chief one*,—of the children, whose fortunes were of the deepest interest to be recorded in the “generations,” of his father—as the Patriarchal inheritor of the great Covenant Blessing.

Equally worthy of the idea suggested by its great extent, are also the facts, which the history discloses concerning him. Already preceded in his infancy with a legitimate title as heir apparent,—at the age of seventeen years he is encompassed, as far as ever its presumptive heir could well be, with prognostics of a future distinguished share in the family. With natural graces of person,—one of the constant characters of the elect in the Patriarchal line,—his disposition is such as to make still more affectionate the predilection, in which he was regarded by his father, as the child destined to uphold the interest of his house. And of the esteem he set upon him beyond all his other sons, the gift, which he makes him of the coat of many pieces, was only a public testimony :—the significance too of which,—whatever such there may have been in the token,—his brothers' envy at it as marking him their superior, only unwillingly confirmed.

Confessed already, as his heirlike character is, by witnesses from earth ; a Divine sanction also still further heightens the certainty of it, in the dreams, which it vouchsafed to him of the sheaves, and of the stars : which being, as they are, themselves nothing less than dawning precursors sent from heaven to pledge to him his future greatness amongst the people, are also so accepted by his family :—amongst whom his jealous brethren find in these tidings only grounds for a heavier suspicion, that his destined greatness was but too real ;—while his father is impressed still more by them with the same presenti-

ment, that he was to be the centre of his family honour. Such are the experiences of his youth at home: where thus, even in his early life, nature's becoming gifts, his family's presentiments of his future, whether willing, or unwilling, heaven's own luminous intimations made to him, all combine to multiply the auguries around him, as being the predestined child of a Divine increase.

Nor in vain,—for he finds the predestined honour of the increasing one realized in a wondrous election to the dignity of Shepherd of his own people, and of the Egyptians; which springs up to him as the fruit of a Nazarite Sanctification, consisting in a long probationary career.

2. His finding an earnest of the Fruitful Birth-right honour in his own sanctified increase; consisting of a divinely produced prosperity growing out of a natural inability: in which incidentally occur six marks of his being the Birth-right Son;—

This is begun in a severe trial, consisting in a violent separation from his family, occasioned by the exercise of a Christ-like virtue in him. Being employed by his father Jacob, in the charitable errand towards his brothers, of inquiring after their welfare,—instead of their repaying him with thanks, he finds himself consigned by them to death; and that precisely as being in their eyes the intended heir of the family. In spite of that being their design, the upshot nevertheless is,—that, through Reuben's diverting procedure of getting him put into the pit, improved upon afterwards by Judah's counsel of selling him,—he escapes the threatened extermination by the knife, to be sold to a foreign people, the Midianites, for twenty shekels: his undergoing which is to be concealed from his father's knowledge, under the colour of his own garments, which after a kid's blood has been shed to stain, are to be presented to his father as evidence of his death by beasts: he is thus rescued from intended death; and all this in a manner, which fixes upon him many marks of the Birthright Son:—

- i. That of being condemned to death as one divinely destined to the greatness of the firstborn;—
- ii. That of undergoing the figure of death;—
- iii. The being redeemed from its actual effect;—
- iv. ——— and that at a price;—
- v. ——— the price of twenty shekels;—
- vi. With the sacrifice of an animal's life.

Added to this, the fact of Egypt, out of which God would call His Son, being the place, into which he is planted by his exile, characterizes him as the source of the Divine Son.

How many incidental traits too there are of Israel's Birthright Son attending him, even in this transit from his home to Egypt: which is, in fact, a bitter separation from earthly good, in which was being worked out the beginning of that sanctifying discipline, which was intended for the earlier career of the holy Seed's generations.

And if the Firstborn's characters were so decided upon him, in his deathlike transportation into Egypt; no less was his father's bitter grief for him as dead, becomingly spent only for the Son, from whom he had hoped to find a Birthright Son's revenue in his Covenant Blessing.

This bitter portion of his sanctifying career being ended, its joyful portion comes upon him in the prospering presence of the same God, who had led him through these trials: producing in his new state, as servant to Potiphar, a prosperity which was typical of the consummate product of a virgin acquiescence in a Divine agency.

This change of bitter experience for comforting brought him on through the first stage of a sanctifying career, by which was to be realized the Divine increase, which was the pledge of an increase to his generations.

And what the happy issue of his first sanctifying trial in separation from his family had begun, has its advancement made in another gloriously revolutionized adversity: which still more signally than before is occasioned by an act of his own virtue. Being tempted by his master's wife, he shows himself easily victor over all the allurements of the temptation: by which there is exemplified in him the virtue of purity,—the one best adapted for the origin of the human Mother of the Divine Son. Separated still more from the influences of the world by this; he has yet to undergo the reward of virtue consisting in a calumnious accusation, followed very consistently by an unjust imprisonment: and that in a manner, in which the injuries he patiently bears are signally typical of those which the great Offspring of Israel experiences from His ungrateful people.

After undergoing for some period, the chastening passage of the bitter element of his sanctification; there comes to him its corresponding element of a surprising felicity emerging out of it. Which overtakes him through means no less Divine than the gift of prophecy, exerted after a long course of trustworthy conduct directed by God.

Accompanied by the *presence of God*, as his former trial had beheld him, in this misfortune also, where the manifestation of his prudence and integrity causes the keeper of his dungeon to promote him to the management of the prison; the butler's and baker's dreams, occurring during his confinement there, afford an occasion for the making known of his prophetic gifts: which, being by the ordinary providence of God, required by Pharaoh the king for expounding his dreams about the ears of corn, and the kine, he is suddenly liberated from prison to employ them in his service: which, when he performs by interpreting the dreams as being warnings of plenty and subsequent famine, he so captivates the king's regard, that he is promoted by him to the honour of governor of the kingdom, decked with the ensigns of dignity, and received into an alliance with one of the noble families of the land.

Here then is a consummate prosperity, being, like that of the former one, the growth of *God's presence in him out of a desert of human resources*; by which there is brought to a culminating point that sanctified increase, which, in proportion to its vaster extent, seems still more signally than the former one, to stamp his greatness with a typical pledge of the maternity coming upon the most absolute virginity.

This sanctified increase, which his own individual success had hitherto exemplified, is now manifested also in an *active* form, by him in being the cause of increase in *others*.

3. His advancement in the same way of sanctified increase, manifested in his producing increase in others;—

The harvest, which itself in the seven years of plenty, God would seem to make attendant upon Joseph's presence, is also with a success not less worthy of his name, gathered up by him.

The issue, which he begets, in the same seven years of

plenty, Manasseh and Ephraim, who are a posterity given to him as a Nazarite fruit in a strange land, and a land of affliction as another increase, in which others besides himself are increased in their being.

There is, again, the judicious distribution of the corn, during the seven years of famine, to the Egyptians; the whole nation of whom he feeds with his own unaided wisdom;—then the dispensation afterwards to his own people, the Israelites: whom, after sustaining alive unrecognized, by a sufficiency in their own land of Canaan, he introduces to a plenty in the land of Egypt. All these are the functions of the man of increase,—increasing not merely in himself, and for himself, but showing his increase in effects put forth from himself for others: and this, too, in a manner, such as to manifest himself as a most striking figure of the great Shepherd of the human race; and which brings to mind the verification of the dreams, which had prognosticated his own elevation above his brethren and family.

In this last action towards his family, how many are the incidental traits occurring of that position, which he held in the esteem of Jacob, as being destined for the main receptacle of the interests in the Covenant Blessing! Observe the high price set upon both the children of Rachel, of whom he was the principal one:—the value of him as successor to the Covenant, when found by his father to be alive; his existence as the chief guarantee divinely offered in Jacob's vision for the security of the promised Seed; his exceptional place in the genealogical table of the family; and the immeasurable excess of his importance above that assigned to any other in the prophetical passages, consisting in a personal history so far above the share of personal history his brother Judah gets, which is nevertheless confessedly a pledge of the future greatness to betide him. In every turn of the business with him, the mode of addressing him,—the manner of speaking of him,—the regard of his mother's family,—the use made of his name,—even divinely,—his own behaviour,—the share he occupies in the events thought worthy of Scriptural record,—from all these, expressions suited to him only, as being the one, whose generations were of main interest in the Messianic

generations of the chosen people, are perpetually peeping forth in the course of his dealing with his family.

And in this active production of increase, which he manifests in favour of his people and the Egyptians, his benefit is no fleeting one. His work is good to the end. He gains for his prince Pharaoh the whole possession of the country, of which he was already king. And the good offices he had begun in saving his own people is carried on in a care, which secures to them the ample means of subsistence in the land of Goshen. Thus is realized by his own persevering merits in saving, and continuing his own race, the position of one, worthy of having the chief hope of the race attributed to him, as being the fruitful Son of Israel.

And as such is he sealed authentically by a treatment from his family, attributing to him all the honour that could belong to the position. Such a testimony to his achieved Sonship it is, which is elicited in various ways from his father. Who, after having intrusted to him the charge of the depositing his bones in Canaan, as being the one most interested in the Seed, to which that land was dedicated, communicates the Israelite Primogeniture to his family, in his son Ephraim, in virtue of his father's having been already himself entitled to the chief portion of the Israelite inheritance. In the course of the delivery he addresses Joseph's family as being the recognized depositaries of Israel's welfare, and lastly bequeaths the double portion, which the Primogeniture drew with it to his house, as being that of the declared Birthright Son.

4. His receiving the Seal of the Fruitful Son, in his father Jacob's actually delivering to his family, in the person of Ephraim, the Israelite Birthright or Primogeniture;—

And, not the least, on his deathbed he imparts the Blessing of being the Fruitful one of the family, even if it does not—as it is almost certain it does—expressly declare the Messiah to come from him as the one, who, according to his fruit-bearing property, should have the honour of bringing into the world the Blessed Fruit of the womb.

5. His getting, as Son of Fruit, or Increase, the Blessing itself of fruitfulness, which the Birthright had attached to it;—

Thus Joseph's acquired standing as the Birthright Son, whose family should be gifted with the bearing-right for the Seed of Blessing, seems, as distinctly as ever Scripture speaks,

openly acknowledged and confirmed by the solemn acts of his father Jacob.

The same testimony is also accorded by his own people after his father's death; who assent and naturally give place to him, when assuming various public functions belonging to the Patriarchate.

6. His sealed character of the Fruitful Birth-right Son of Israel accorded by his brethren and posterity.

They tacitly admit him, when spontaneously filling the office of chief mourner;—when undertaking, as he does, the whole management of Jacob's funeral. When he obtains permission from the king, and afterwards heads the procession,—they submit themselves to him, who graciously accepts them. Their names disappear from the register recording his death, in which he stands prominent as representing to posterity the whole of his generation. And well worthy of such a high calling is the noble act of faith about the removal of his remains; by which he manifests an insight into the truth of the Covenant, so rare, as only the brightest stars of the ancient faith were gifted with; and which is accordingly considered by St. Paul as deserving a place amongst the grandest examples of faith since the creation of the world.

All these are instances of Patriarchal offices and functions exercised by him, and admitted by his people and brethren: which show that there was the same sense in himself and in them, of that position, which his father signally honoured in him, of being the main person in the preservation of the Covenant hopes.

Such are the evidences, that his living career concludes, to mark him as the Son of Israel. And the splendour of this achieved position has its own luminous track to follow it after his death, in the admiring gaze of his posterity. Who in their long-continued obsequies, and veneration of his relics, in the honour paid universally to his name, show that,—just as his own contemporaries had reverently regarded him—as the greatest consignee amongst them of the Testament Blessing,—the same was the light in which he was now regarded by them:—thus setting their own accepting seal upon the judgment, which his father had virtually pronounced about him before, in imparting to him the Primogeniture, and Blessing of

fruitfulness; that he was the one Son of Israel, in whom was reposed, as in the Firstborn, the hope of Israel's Firstfruits—the Firstborn Seed of Blessing.

His Birthright characteristics, then, are expressed in his life with a fulness and earnestness that leave nothing wanting to justify our deciding him to be,—not vainly in mere name,—but with a plenitude that demands to have set upon it some inestimable value in the Covenant, the Birthright Son of Israel. For, what could be needed more for it, high as the position is, than that the Primogeniture with all that should follow it, should, in a manner the most intently solemn, be actually conveyed to him, after being founded already upon titles, making it his by right.

B. All these developments of his increasing career point him out as being the legitimate owner of the Primogeniture, in all its wealth of pregnant promise:—

And so it is exhibited clearly enough in these fore-recited facts of his life; in which we find concerning it,—

- i. His legitimate right to Primogeniture by virtue of *origin* :—
- ii. Then this legitimate right maintained by a meritorious *fulfilment* of all the duties becoming it :—
- iii. Their meritorious fulfilment *rewarded* by actual bestowal of it :—
- iv. This bestowal followed in due time by the prerogatives of *Blessing* attached to it, of special productiveness :—
- v. This rightful possession of it in its fulness, *acted upon* and supposed by its possessor :—
- vi. *acknowledged* by contemporaries :—
- vii. and *honoured by posterity*.

That each of these conditions is rightly gleaned in the facts of his life will be plain upon glancing at them.

i. The legitimate right to Primogeniture was inherent in him by virtue of *his origin*—inasmuch as he is given to his father as his principal increase among the sons born to him, of whom he is the eldest child of the wife who had a right to Jacob's firstborn. This character is stamped upon his name, confessed by the fears of his brethren, the love of his father Israel, and sanctioned by the Divine revelations foreshadowing him as the centre of his family ;—

1. By right of birth ;—

3. By meritorious fulfilment of its duties;—

ii. *Becomingly maintained* was this legitimate right, in an eminent degree, when, through his own virtues, he arrives at the position of being the preserver of his people, who are so far indebted to him for the continuance of a posterity, that he is, as it were, the father of his people.

3. By gift of it, in reward for the merit of fulfilling its duties;—

iii. Thus earned by merit, the *actual conveyance of the Primogeniture* as a reward, is made, when Israel, near to death, assigns it to him in his son Ephraim, with its double portion, which had been forfeited by Reuben.

4. By impartment of the Blessing attached to it;—

iv. Its bestowal is *followed by its due privilege of productiveness*, when the honour of being the fruitbearing one of his house is made his as the very badge of his tribe.

5. By his own allowed assumption of its dignity; —

v. Its possession is *supposed* by him in his acting always as the representative of the Patriarchate, after his father's death, in the public concerns of the family.

6. Acknowledged by his brethren and contemporaries;—

vi. It is *acknowledged* by contemporaries, when his brethren submit to him, as to their head, and have their names and honour in Scripture all yielding place to his.

7. and also by posterity.

vii. By posterity, also, when the generations succeeding his, pay such unexampled reverence to his remains, by centuries of care followed by a most honourable interment in a destined place, which itself seems like a pledge of future glory to his name.

And let us add, as a crowning proof of this Birthright position, the declaration of Scripture itself¹, that as an honour co-ordinate with the Genealogy, which was assigned to Judah and his tribe, the Primogeniture, which was lost to Reuben by his own fault, was given to the "Sons of Joseph."

All this advancement as Birthright Son, being the growth not of mere nature, — but of God's sanctifying presence, apply

And all this increase, by which he gradually developed into the full proportions of the Birthright Son was the result of no earthly means, but was brought about by a Divine process of sanctification, purifying more and more his natural

¹ 1 Chron. v. 12.

powers for increase by separation from every earthly alloy. His birth is *in separation* from the common lot, in the prolonged sterility of his mother Rachel;—his education is passed *aloof* from the sympathies of his brethren;—he, himself, is, in the dawn of his manhood, *separated bodily* from his family and country. Afterwards, in his exile, he is broken from any trust in earthly resources by his trials, *sifted by* ordeals of his virtue, refined by sorrow; and from the Nazarite remainder of his human powers, thus thoroughly purged of any earthly element, the Divine action itself draws forth the virginal fruit of his glorious prosperity. It is, then, as the pure growth of a sanctifying power in a soil of unalloyed conformity to the Divine will, that this high-raised dignity of Firstborn comes to Joseph:—who thus is shaped by God's own moulding hand into a worthy holder of the rank he wears, of being the Son, upon whom in a degree, superior to the other children, descends that share of his father Israel's inheritance which belongs to the Firstborn.

Being, then, the Birthright Son of Israel, sanctified for the property of increase, there must be—answering to his Birthright distinction—a firstborn's share in the coming of the expected Increase of his nation. Else it would be sterile: as indeed would be every Divine gift of the previous dispensation not finding its termination in the interests of the completing Covenant. And yet of such final issue, what is there according to the deniers of Joseph's part in the Messiah's generations, who would make out Judah's tribe to be the only one that was to have a part in bringing on His coming to the world? This doctrine of theirs assigns for the issue of Joseph's honourable standing in Israel, that glory only, which ceases with itself, or with his tribe, as a distinct people:—which is no better for him than if he had been the wild slip of a Pagan, or alien nation. The Arabian Ishmael, or Esau, had in his descendants, and still has, as much, as what would have come to the favoured Joseph. Even the Amalekite might boast almost as large a train of glory. The Pagan dynasties might boast much more: whose world-filling influ-

expresses him as the one destined to produce the great Increase of Israel.

C. Being thus declared First-born or Birthright child of Israel; there must be for him the Birthright Son's share in the great Increase of his people,—the coming Seed of Blessing.

1. Since else it would be sterile, turning God's settled purpose into a failure:—

ence and achievements have far exceeded any thing that Joseph's house could claim during the short-lived flourishing time of the preparative dispensation. Nay, more than that ;—so far from glory coming to him in the earlier dispensation, this writes for him only that disgrace and reprobation, which marked the ten tribes' exit from the page of history. With theirs His name and house are outcast, and chiefest of the ten in station, his tribe is deepest with them in disappointed expectations. And as for his entrusted Primogeniture, that, of course, goes nowhere,—lost : and being lost, the awaiting Seed of Blessing misses it. So the work of God's sanctifying grace in raising up Joseph as the cleansed vessel to preserve it for Him, turns out to be a failure.

What an issue for the destiny of Joseph ! The most important personage in those generations of Jacob, which were written expressly for their bearing upon the Holy Seed : but yet that that Holy Seed should be found owing no share of its origin to him !—His prospects amongst the Holy Seed's forerunners to be those of one, who, in these its early beginnings, stands out most honourably as its progenitor's Birth-right Son and heir,—but yet nothing better than an alien's share in his own father's interests, i. e.,—the share of no offspring of Israel at all—to be the whole reversion answering them !—That these great prospects should have their grounds,—the Primogeniture, so richly substantiated in *unparalleled merits* ;—but yet the worthless honour of an empty name to be final import of it !—That, though it was conveyed to him and *entailed upon his house* as a most precious heritage to be vested in no other ; yet that the continued burden of a grand-sounding falsification should be the only legacy descending to enrich them in it !—That its naturally adhering privilege of a fruitfulness uniquely great should be made over to his tribe as its very badge and emblem ; but that *nothing produced* should be the fruit to come of it !—The blessing to breathe so graciously of “breasts and womb ;” but yet that “a mis-carrying womb and dry breasts,” should be the only verification of it !—That its owner's highly-maintained character as a representative Patriarch of his own age in Israel should have gained for him from all posterity a devout veneration, and

prophetical celebration, which should only afterwards turn out to have been thrown away upon a specious fallacy!

These are the consequences, which the exclusion of Joseph from any share with Judah in the Messiah's coming forces you to embrace without reserve: and all this too in face of the fact, that *even after* the sweeping captivity had *destroyed his house* from being a people, the *returning remnant* of his house did—along with their fellows of the house of Judah—hear from the prophets more and more distinctly uttered predictions *of a part they were to have in the Messiah* after their chastening destruction: in the face, too, of the promise made *before the captivity* to the house of Israel separately. For when utter dissolution of their national estate had been threatened; when “Lo-Ruhamah,”—“No mercy” for them; and “Lo-Ammi,”—“Not my people,” had been pronounced against them; they hear immediately afterwards from the same mouth the counter prediction following—that “the children of Israel should be as the sand of the sea;”—and where they had been declared “not my people,” there should they be called “the sons of the living God;” at which time Israel should be gathered together, and that they and Judah should “range themselves under one head,” which is the coming Messiah. Israel the repudiated of God,—Israel “not my wife,”—Israel the harlot,—Israel the forgotten of God,—Israel the despoiled and chastised, being led into the desert and spoken to at heart, should call to God “My husband”—and He would “betroth her to Himself in righteousness,” and I will (says He) have mercy upon her that had not obtained mercy. I will say to “not my people,” “my people thou,”—and they shall say, “My God²,”—with handfuls more of prophecies that might be cited, and have been in their proper place already adduced, to the same effect that—not in another age than that of Judah,—but *along* with Judah,—the house of Joseph should rejoice in its own portion in the coming Hope of Israel.

It is then in spite of Scripture evidence that the wholly unauthorized object of making Judah

—against the whole tenor of Scripture: which never ceases to ascribe to Joseph's house an expectation of verifying the fruitfulness of Israel.

As therefore God's declared purpose cannot

² Hosea, ch. i. ii. iii. &c.

fail; the Primogeniture made over to Joseph, has to be verified in its rightful expectations, according to the full requirements of its idea.

engross the Messiah's whole pedigree has led, with all its train of intolerable consequences, to the exclusion of Joseph from the same ancestry, so that no part for him in the Holy Seed should be found to make good the calls of his Birthright station. This, then, cannot be without an import to be verified in the New Covenant; which, therefore, must be expected to produce its substantiation. And what substantiation else would there seem to be than the affair of bringing into the world the great Birthright Son of promise, whose production in the flesh is the proportional result of that bearing-right, or fruitbearing office; which is, in fact, involved in the Birthright, he now enjoys, as something essential to its own nature. For his Birthright, supposing—as of course every thing else does—in its own idea, whatever is necessary for its own perfection, must have whatever its own perfection necessarily implies: and that is here whatever is requisite to its *own continuance* onwards, as a trust to be transmitted by inheritance. For such indeed it really was—a thing in trust for transmission to the Messiah. It was, be it remembered, the grand Birthright of Israel,—the only one that the nation

Since it was given to Joseph, not for himself alone, but to descend until it should reach its proper owner—the Messiah:

had in it of the like character; and this was given to Joseph not merely for himself, but to descend to his posterity, as it had descended to him from his progenitors, a *separated portion* dealt to him out of the great body of the Patriarchal Blessing, in which hitherto bound up, it had come down undivided from the former Patriarchs. Abraham had given his son Isaac the Birthright, including along with it the Genealogy, the Priesthood, and all that we find afterwards the Patriarchal Blessing developed into. In this case the Son of the Covenant promise being only one, his Birthright name would, as a principal feature, stand to represent whatever came by Patriarchal inheritance. In the same fulness, Isaac also transmitted it to the one Son of promise, Jacob; who received it therefore with the same largeness of extent, in which it included every thing belonging to the Patriarchal inheritance. But Jacob himself having *not merely, as the former Patriarch, one Son* of Covenant promise, but *twelve*, although different in degree of par-

ticipation; when quitting it, left it *not entire* as he had received it, but *divided into various parts*; the "*Genealogy*," or registrable descent, to Judah;—the *Priesthood* to be hereafter settled on Levi;—and the Birthright to the house of Joseph: so that the Birthright, as received by Joseph, was not now, as before, the right of the *only* son of the Covenant, but only the right of the *first son* (such by preference to Reuben). And whereas formerly, when one son only existed to receive it all, it had been of vaster extent, reaching over the Genealogy and Priesthood; now it became distinguished from them both, and more especially from the Genealogy, branching off from which, it was confined precisely to the right of Firstborn.

Detached, however, as it was, from its fellow privileges, now dispensed to other children; it was, nevertheless, as it came to Joseph, the same Primogeniture, which, when as yet unseparated, had descended by inheritance through Joseph's forefathers, a distinguishing feature of that wealthy Blessing, which Almighty God, in contemplation of the Seed, in whom all the nations of the earth should be blessed, had vested in Abraham, and had afterwards confirmed to his son and grandson. And this Primogeniture, as it had come down from them to Joseph, he also was to transmit by generation through his lineal descendants, until it should arrive at its grand recipient,—the Anointed One,—for whom, like all the other riches of the Patriarchal Blessing, it was ultimately intended. While as yet, however, His time for coming in the flesh had not arrived, the hereditary transmission of the Primogeniture from child to child was of course, as much the right of *bearing* the Birthright Son, as the right of *being born* such:—i. e. it was the *bearing-right*, or right to have the Birthright in the line of one's posterity. The right of *bearing* the chief Son, being thus quite necessary to the continuance of the Birthright itself, is then bound up in the idea of Birthright position. In short,—Joseph's Birthright was a birthright *in trust*, as well as a possession, and therefore to be transmitted by inheritance, until it should arrive at its destination—Israel's great Seed of Blessing. And it was this Messiah-ward destination of the Birthright which made it so honourable a thing to be intrusted with it. As an honour, therefore, it might be called



the right of being an intermediary in the channel of the ultimate Son's Birthright, where it was to rest, to be transmitted no more. The ultimate recipient, being no other than the true Firstborn; this same Firstborn it must be, who gives the due worth, or value to the Birthright as now enjoyed by Joseph.

If, then, Joseph was made Birthright Son by his Patriarch father, it was not for nothing—or worse than nothing (as the assertors of the opposite doctrine of Judah's sole proprietorship in the Seed's ancestry, if they were aware of their own consequences, would be obliged to maintain); but it was in order that, out of the twelve sons, he should be the one, from whom should commence the Birthright's hereditary course, until it should issue upon Him, who was predestined to get it—Israel's true Firstborn, the Son of Man.

for the sake of transmitting it to Whom, Joseph himself was so sanctified to his Birthright station.

If he was endowed, as we have seen, with the blessing of being the Fruitful one, it was only because this Birthright privilege had involved in it, the *bearing-right*, by which it was to be transmitted through Joseph's generations, until the season of bearing the great Fruit of Israel's womb should come. If he was sanctified to this by a separate birth, by long-tried merits, and the virtue of chastity, to an approved Nazarite; it was only that He, for whom the Birthright of mankind was in store, should have in Joseph a worthy source for it to flow from.

It therefore has to be infallibly verified, by his producing the Holy Seed of Israel,

The promised Seed, therefore, the Fruit, in whom the Patriarchs and Israel were to be exceedingly fruitful, can alone be worthy of being the ultimate aim of this sanctified Birthright of Joseph; whose function in the great work must be that of bearing Him as the ultimate Birthright Son.

—through the female side of His immediate parentage:

And that is by having, in the Birthright Son's coming, the *female* side of His immediate parentage. The female side of which might, at least, easily admit of the Primogeniture passing by it, notwithstanding that that honour is seemingly identified with—what certainly the female side could not transmit—the other honour of the Genealogy.

For, genealogical descent, contrary to our notions, who would be apt to make Primogeniture identified with it in all its conditions, is, I must repeat, quite distinct from the Primogeniture, according to the Scripture. Which speaks of them both under these two names: of which, one is never used for the other; and it even warns us against confounding them by telling us pointedly that, "the Genealogy, i. e. the registration (שִׁנְתָּה) or registrable descent, is not to be reckoned according to the birthright." Being, therefore, distinct from the Genealogy, we are not to suppose, because the male line was the due channel of the Genealogy, that the Primogeniture could not depend upon the female. For the female is, on the contrary, the channel, upon whose qualifications depend much that is essential to the genuineness of Primogeniture. For the Primogeniture, requiring, as it does, *rightful birth* in the chief Son, must bespeak in the mother also a *bearing* which is rightful. And this requires qualifications, such as not every woman can show. Legitimate marriage, election, and any other condition, that law human or Divine may affix, are necessary to make up the wife's right to have her child as the birthright Son. Thus neither Ishmael, nor any of the sons of Keturah could have been birthright sons of Abraham, in whatever priority of time they may have been given to him; since they were not issues of the woman of that freeborn condition, or family prescribed for the firstborn's mother. These only belonged to Sarah, the free wife, who was also of the family marked out for that honour. Her first child,—Isaac, is therefore Abraham's firstborn son; and upon him descends the Genealogy, because she bore him. And accordingly the birthright son is not the *first* issue of the father merely; but he, who is *rightfully* the first, the one, who is born his first issue of the *right woman*. Thus then, though not the source of the Genealogical descent, yet being the party, whose conditions of freedom, election, and lawful wedlock, determine on whom the father's Genealogical descent shall fall, the Primogeniture may naturally come to be determined by her.

Which, being itself well fitted by its qualifications for the purpose of producing it,—

And reasonably enough might she be expected in this case

of Jacob's child to have the honour of it, as a compensation to be set over against the Genealogy allotted to the male side : to which the Genealogy is indeed so inseparably attached that it is *the male descent itself*, according to all Scriptural acceptation, and the most decisive testimony of St. Matthew : who, neglecting the female line altogether in his Genealogy of Our Lord, traces it entirely through the male line. The male, then, being in Scripture the *sole* channel of the honour of the Genealogical descent ; it would follow, that if something for the female also to determine were not left by it, it would be usurping to itself the whole glory of the Divine Son's legitimate human position ; which would be contrary to the universal equitable distribution of privilege between the two sexes ; which Almighty God has made, though not quite upon a level, to be at least *joint owners* of human interests, both in nature and grace. Justice, therefore, to the mutual situation of the sexes seems to demand that, as the male side has had the higher duty assigned to it of being the seat of the Son's *name* and honourable position : this should have as its due balance on the other—the female side—a corresponding, though inferior, co-ordinate honour. Now such a co-ordinate is the power of determining the child's *Primogeniture*,—a dignity, which, in Scripture, is put in co-relation to the Genealogy, in the text above cited ; where, speaking of them both, it says—"the *Genealogy* is not to be reckoned according to the *Birthright* :"—and again :—"For of him was the ruler, i.e. the *Genealogy* of the ruler, but the *Birthright* was Joseph's." Here the Birthright is put on a par with the Genealogy, as its sole fellow office. And that is just what the female side seems fitted to occupy. For correlative as it is to the Genealogy, which the male sex appropriates to itself : for the female side to have assigned to it for privilege the charge of the Primogeniture, which else would want its proper vehicle, seems only to be a due completion of that *required correspondence*, which her portion of honourable duty in the service of the Holy Seed should possess, in order to match the portion held by the opposite sex. The male side's need of seeing on the female side a counterpart to its own honour of Genealogy, seems to indicate as most proper for it,

that it should hold the co-ordinate office of conveying the Primogeniture.

Seeing, then, that the male line engrosses to itself the whole glory of giving the child its Genealogy; equitable distribution might certainly lead us to expect as a fair equipoise to it that the appropriate privilege of determining the child's Primogeniture would naturally belong to the female.

And that sex, indeed, is the only one open for the immediate conveyance to the Messiah of Joseph's Primogeniture: which is necessarily precluded from passing to Him by the *male line*; as the male line is entirely occupied with the charge of conveying the things of the *other tribe*—Judah: to whom were unalterably consigned for transmission the Messiah's Genealogical honours. For, as the Genealogy differed from the Birthright in *nature*; so it was also separated from it, in its *transmitting tribe*. And its assignment for transmission as an honour to Judah was no less decided, than that of the Birthright to Joseph: as the oft-cited text, in 1 Chron. v. 1, 2, describing the transfer of it to the sons of Joseph from Reuben, so well shows.

And, accordingly, the Holy Seed's Genealogy is given in St. Matthew through Judah alone: because his was the tribe which the Genealogy held as its appointed seat. The allotment of the Genealogy to Judah made Judah's tribe the sole retainer of that also,—which Genealogy denotes—the male line of the Messiah's pedigree, up to His immediate parentage. The male side, therefore, of the Messiah's immediate parentage being entirely devoted to delivering to Him Judah's entrusted treasure of the Genealogical rights, cannot of course be a channel of descent for any thing that has to pass to Him from the tribe of Joseph; such as the Israelite Primogeniture, deposited for the Messiah's sake in his tribe. But yet Joseph's Primogeniture has to arrive *somehow, or other*, as it was predestined upon the great Offspring of Jacob, since the indefeasible Birthright of Israel is in it. It was, as much as was the Genealogy itself, the treasure of the whole Israelite nation, a precious trust not to be frustrated of reaching its intended destination in the promised Seed. For the same

is really the only open for it, in the Birthright-carrying line of Joseph.

reason, therefore, that made Judah the sole bearer of His Genealogy to Him, He must find also His Primogeniture coming to Him from no other than the house in which it was deposited,—the house of Joseph. Joseph's Primogeniture, therefore, which the male side is thus excluded from conveying, must take, as its only remaining course, that one alone open for it, which is so fitted for conveying it,—*the female side of His immediate parentage.*

It is on this account that the line of Joseph has the characteristics of female so constantly ascribed to it. And this female office as being his, is still more persuasively denoted by the *female characteristics*, which he and his tribe find constantly applied to them.

Such an idea may seem, perhaps, even hinted in the persons of those women; whom David, after the revolt of Joseph's house, as the ten tribes were sometimes called, shut up on account of their having been corrupted by Absalom.

1st. They were *ten* in number like the tribes.

2nd. They had been *rendered faithless* to their master, David; as the ten tribes had been infected with the spirit of revolt, against him their lawful king.

3rd. Their contamination had been brought about *by the same Absalom*, who had infected the ten tribes.

4th. Their separation, though naturally enough made by David on his return to his house, was nevertheless *coincident with the completed disloyalty of the tribes.* And as the mention of their being shut up follows the mention of the revolt, without any reason assigned, but only such as may seem intimated by the order of the narrative; the sequence of one after the other leaves us room to conjecture that the separation of the women, natural though it was, followed, nevertheless, the separation of the tribes as a commemoration of them under a female figure.

But, whether or not they be denoted by these women,—which I only venture to suggest,—other parts of Scripture present the people of Joseph's house markedly enough under such characteristics. This is not of course pretended to be found in such phrases as those, in which Israel is spoken of as "daughter of Israel:" because the like is found said universally, according to the Biblical usage, of other peoples as

well:—as “the daughter of Babylon”—“the daughter of Zion,”—“the daughter of Moab,”—“the daughter of Edom,” &c. The people of Joseph have other modes in Scripture specially employed to present them under a female type.

1. To do no more than merely allude to the very names of Joseph and Ephraim, “Increase” and “Fruit,”—both of these terms recalling woman’s special capacity: of such kind is Joseph’s *type of beauty* as a tribe. “The beauty of her neck” or “her fair neck” on which God had passed a yoke, is the description applied to the “heifer” Ephraim.

Hosea x. 11. “Ephraim is a heifer taught to love to tread out corn, but I passed over upon the *beauty of her neck*: I will ride upon Ephraim; Judah shall plough, Jacob shall break the furrows for himself.”

2. Such too are the *blessings* allotted to Joseph in his father’s blessing: which, when the martial features of the kingly Judah are contrasted with them, show still more feminine. These are productiveness in all its manners;—of ground, of cattle, of men, expressed so emphatically in “the blessings of the breasts and of the womb:”—all redolent of the idea of motherhood.

3. Quite agreeable to the same idea is their *relationship of wife* to the Lord of the Covenant, for a time divorced for her sins. Thus in Hosea

ii. 2. “Plead says the Lord with your mother Israel, plead for she is *not my wife*, neither am I her husband.”

Afterwards in the same address,—

7. “Then shall she say,”—when affected with remorse for following in vain after her lovers—“I will go, and return to *my first husband*, for then was it better than it is now. For she did not know that I gave her corn,” &c.

Her lovers, false gods, idols, and foreign alliances are every where represented as occupying the place due to her true husband, a husband too by the Covenant, not by a mere transient figure of speech.

4. And while unfaithful to her marriage Covenant with Jehovah, such are the comparisons for Israel and Joseph, who are represented under the figure of women,—not merely imaginary, but actually living; as the woman taken to wife by Hosea the prophet,—“Gomer the daughter of Diblaim,—a

wife of fornications, and children of fornication." Again, a second time "a woman beloved of her friend, yet an adulteress³," whom the same prophet was to love, "and he bought her for fifteen pieces of silver." "A froward heifer⁴" is that, after whose manner Israel resisted God.

5. Consistently with this are the *vices* also, which they have ascribed to them, viz., Those of a woman sinning against her husband. The people is a harlot. Such was this

"Gomer daughter of Diblaim, a wife of fornications, for the land hath committed great fornications from Jehovah."

The same people is again as

"an adulteress according to the love of Jehovah towards the children of Israel, who look to other gods."

An adulteress' conduct too is that, under which Israel's apostasy is described, whose "rulers commit fornication by their idolatry."

6. Quite in keeping with these female delinquencies are *the upbraidings* uttered against the house of Joseph: which is pursued as an adulteress, departed to other lovers instead of Jehovah her true husband. Thus:—

Hosea ii. 2—5. "Let her put away her whoredoms out of my sight, and her adulteries from between her breasts; lest I strip her naked, and see her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children: for they be the children of whoredom. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said I will go after my lovers that give me my bread and my water, my wool and my flax, mine oil and my drink."

Again pursuing the same strain;—

"For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return and take away my corn in the time thereof, and my wine in its season, and will recover my wool and my flax given to cover her nakedness. And now will I discover her lowdness in the sight of her lovers, and none shall deliver her out of mine hand. I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees whereof she hath said, These are my rewards, that my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked

³ iii. 1.

⁴ v. 16.

herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith Jehovah."

Again reproaching Israel and Ephraim for their infidelity⁶,—

"They have dealt treacherously against Jehovah, for they have begotten strange children."

In another place⁶,—

"Israel is an empty vine, he bringeth forth fruit to himself,"

not to God; by associating himself with idolatry instead of holding by Jehovah,—the giver of true fruit, who says of Himself to Ephraim—(Hosea xiv. 8),

"From *Me* is thy fruit found."

It is indeed true enough, that any people, or even any individual *soul* within the Covenant of God, may have applied to it without violence the language of betrothal to God, with accusations and exhortations suited to the relation of marriage with Him in grace. But it is one thing for a person to have such a privilege attributed to him as a thing in common with all others; and another to be addressed as Israel uniformly is, as being *the principal possessor* of it.

7. Pursuantly, of the same character are the *punishments* threatened, which are perpetually described as misfortunes incident to *childbearing*—as pain in childbirth⁷.

"The sorrows of a woman in labour shall come upon him," i. e. Ephraim.

This is not a transient metaphor as elsewhere; as is shown by what follows, whatever be the precise interpretation of it.

"he is an unwise son, for he shall not stay long in the bursting forth of children."

Also, sterility of offspring, notwithstanding his gift of special fruitfulness⁸.

"Though he be fruitful above" (among) "his brethren, an east wind shall come, the wind of Jehovah, and his spring shall become dry, and his fountain shall be dried up."

In another place, evidently alluding to the same special property of his⁹;—

"As for Ephraim their glory shall flee away like a bird from the birth, and from the womb, and from conception."

i. e. so as not to bear, not to be pregnant, not to conceive;

⁶ v. 7.

⁶ x. 1.

⁷ xiii. 13.

⁸ xiii. 15.

⁹ ix. 11.

a judgment pronounced as being most appropriate to one, *whose peculiar glory was fecundity.*

In the same spirit, by way of punishing them in their very *forte*¹. "Give them, O Lord, what wilt thou give them," suited to their wickedness,—but the privation of their special gift;—"Give them *miscarrying womb and dry breasts*"—the very contrary of those blessed "breasts and womb,"—that had been imparted to them in Joseph. The same judgment, mingled with that of bereavement of offspring, is in the same discourse.

v. 12. "Though they bring up *their children*, yet will I *bereave them*, that there be not a man. Woe also to them, when I depart from them. Ephraim, as I saw Tyre, is planted in a pleasant place, but Ephraim shall *bring forth children to the murderer.*"

Afterwards it follows on²:—

"Ephraim is smitten, their root is dried up, they shall bear *no fruit*, though they bring forth, yet will I *slay the beloved fruit* of their womb."

Such are the modes of expression used against the house of Joseph, where the prophet would signify, as he says, that "my God would cast them away because they did not hearken to Him."

And, if the menaces are taken from images of a woman's misery; a *woman's joy* is that which expresses their promised *recovery after conversion*. In this, the people of Joseph, as distinct from Judah, is still called "the wife" who should be abundantly fruitful with the sowing of God or "God's seed," as Jezreel signifies, after having been brought "into the desert" through His allurements.

ii. 14—23. "Therefore behold I will allure her, and bring her into the wilderness, and speak comfortably unto her, and I will give her vineyards from thence, and the valley of Achor for a door of hope; and *she shall sing there*, as in the days of her youth, and as the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me *Ishi* ("my husband"); and shalt call me no more Baali ("my lord"). For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them

¹ ix. 14.

² v. 16.

to lie down safely. And *I will betroth thee unto me* for ever; yea *I will betroth thee unto me in righteousness*, and in judgment, and in loving kindness, and in mercies. And *I will even betroth thee unto me in faithfulness*: and thou shalt know Jehovah. And it shall come to pass in that day, *I will hear*, saith Jehovah, *I will hear the heavens*, and they shall hear the earth: And the earth shall hear the corn and the wine and the oil, and they shall hear Jezreel—"the seed of God," or "God's sowing." "And *I will sow her to me* in the earth: and *I will have mercy upon her* that had not obtained mercy; and *I will say to them*, who were not my people, *Thou art my people*; and they shall say, *Thou art my God*."

How, beautifully, too, is the returning fruitfulness of Joseph's son from the returning presence of God, described in the same Prophet!

xiv. 4—8. "I will heal their backsliding. I will love them freely; for mine anger is turned away from him. I will be as the *dew to Israel*: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. FROM ME IS THY FRUIT FOUND."

i. e. from Jehovah is to come to them that renewed power of fruitbearing, which had been taken away for their not waiting on Him. This is that fruit of the womb, which had been spoken of all along.

"Who," continues the prophet, "is wise, and he shall understand these things? prudent, and he shall know them?"

The Scripture, especially in Hosea, thus applies,—not occasionally, and transiently,—but as the proper mode of representing the things of Joseph, all these characteristics belonging to a *woman's career*:—the name and designation of a female,—loveliness as its style of beauty,—maternity,—the promises of fruitfulness,—a wife's adultery against Jehovah,—an adulteress's shame, reproof and consequent divorce from Him,—a reprobate woman's punishment in the disavowal of her misbegotten children, with a converted wife's reformation and reception into favour, with the same husband Jehovah,—a reconciled wife's blessedness in the abundance of "fruit, found" from no other than the same Jehovah, who receives her. Such are the images that furnish terms to be attributed to Israel

deposited in Rachel's Joseph, enriched with such diversified pledges of abundance, as were crowded upon him by successive gifts, even from his earlier years. Those predictions of future honour coming upon him in his brother's abusive hatred of him;—those testimonies of God's presence in his captivity and exile;—that Heaven-fraught prosperity dawning on the night of his deepest distress;—his father's open adoption of him when past his trials;—the copious blessings of the fruit of the womb, with all the presages and earnestness of increase and fruitbearing, clung as offshoots to the one main stem,—his grand Birthright rank. And that Birthright dignity, with all its burden of fruit-promises attending it, takes its last realizing shape through her, whom the prolific Seed of Blessing chooses for His own Mother, only because she is the daughter of the race of Joseph, Son of Israel. And thus the Firstborn Joseph's being her tribal source sets safe the precious requisite,—that when in Bethlehem, she brings forth her Firstborn for Man's Mediator; He comes into the world *already invested* with that, which charges Him with a self-constituted vocation to *universal atonement—the Primogeniture of Joseph*. For this Primogeniture,—the same which had come to him from his father *Jacob*;—the same, that Jacob won back from Esau of his father *Isaac*;—the same, that Isaac had from his father *Abraham*, in whom "all the nations of the earth should be blessed," is really the Firstbornship of *the whole curse-stricken family of Man*. And this human Birthright, which Joseph obtained, devolving abreast with the human Genealogy, on Mary's Son Jesus, of Nazareth, seals Him at once devoted as *the Son of guilty Man*. Who thus becomes by virtue of His very Josephian and Judæan parentage, inheritor of all the debts His father Adam had incurred; on whose payment, by His own oblation, turns the redemption of His father Adam's fallen race.

Even so capital a point then, as Christ's very Saviourship demands that His Mother's lineage,—that of the Blessed Virgin be,—as we have maintained it is,—derived from the Birthright-bearing house of Joseph.

EPHRAIM AN ANCESTOR OF THE BLESSED VIRGIN MARY.

CHAPTER SOLE.

HIS SUCCESSION TO THE BIRTHRIGHT OF ISRAEL CARRYING ALSO A SUCCESSION TO WHAT WAS ANNEXED TO IT—THE MOTHERSHIP OF THE MESSIAH.

That Ephraim, son of Joseph, also shows the like marks of Progenitorship of the Blessed Virgin;—

THE proofs of Ephraim's Progenitorship of the Blessed Virgin Mary, naturally fall under two divisions :—

- I. One in which Ephraim is regarded as an *individual person*, including him also, as personal head of a registered genealogy ;
- II. Another in which he is considered in his *tribe named after him*.

I. *Personally, in Himself:*

1. as gathering to himself as inheriting Son, the force of all the evidences, that had clustered upon his father Joseph and his grandmother Rachel;

I. Considering him as an *individual*, his marks of Progenitor consist—

1. In the *concentration of all the marks*, which had gathered severally upon his father Joseph, and his grandmother Rachel: who both confessedly take Ephraim as the special one of their family descendants, by whom was to be carried out the realization of their predestined honours.

2. as enjoying other evidences proper to himself, in being *expressly adopted* to the position of Birthright Son ;

2. Added to this, are those *more proper marks*, which have already come to be carefully noticed in the circumstances of his father Joseph's parentage of him :—In which we have seen him,—

i. Born of a mother *providentially chosen* for his father Joseph's wife—the Egyptian lady Asenath.

ii. According to a birth, which had for its season, the best period of Joseph's Nazarite prosperity.

iii. Then denoted by a name, indicative of the *firstborn's double inheritance*,—"double fruit."

iv. And in accordance with these auguries, he was afterwards *chosen* by Jacob, to *be inheritor of Joseph's Birthright Blessing*; according to an economy, which gives it a position in the most distinguished order of God's Covenant dealings: i. e. of younger preferred to elder for the right of primogeniture. This was done in favour of the younger brother Ephraim, in a manner the best adapted, to solemnize his honourable adoption: in which we find him the one, who, having been singled out of the family above his elder brother Manasseh, received from Jacob with imposition of the "*right hand*," the better portion of the Patriarchal Blessing, which was, that of being the *source of "the multitude"* promised to Abraham "in the midst of the earth."

3. The other evidences, adducible in favour of Ephraim's right, which we may conveniently include under his personal history, are few; being only such as may be gathered from the register of his genealogy in 1 Chron. vii. 20, 21.

3. as having his genealogy marked by signs, which the Divine economy is used to give as marks of a destination for an elect posterity,

Here however we find, in favour of Ephraim's Messianic Progenitorship, the destiny of Ephraim's line of descendants to be one, which well sorts with—what his essay has so often had occasion to bring forward, as so characteristic in the economy of the Messianic line,—the ensuring of an elect posterity by means of a *Remnant few*, saved out of a many destroyed. It is such a narrow escape,—only in a more notable degree,—which attended the career of our infant Lord: Who being Himself the most precious of the sons of men, was yet *the escaped one*, from out the many children massacred by the order of Herod. And it is with great applicableness to our purpose, that the suffering of this calamity is attributed to *Rachel*, as something, which she should hope to "be comforted" about: for it only exemplifies a character, in her chosen line of Ephraim: whose elect pos-

terity are represented in the genealogy as springing, by a sort of forlorn hope, from a child who is screened only by the time of his birth, from a massacre involving two out of—if not all those of his elder brothers.

The history is told in the following genealogy of 1 Chron. vii. 20, where, it may be remarked, that the very exceptional feature of a narrative interrupting a genealogy to report the circumstance, is a fact, of itself, indicating something notable in the line of ancestry, in which it occurs.

The massacre in Ephraim's family is narrated after the mention of the two names,—“Ezer and Elead,” the sons of Ephraim,—in the following sentences :—

1 Chron. vii. 20, 21. “And the sons of Ephraim, Shutelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, and Zabad his son, and Shutelah his son, and Ezer and Elead, whom the *men of Gath born in the land* slew, because they came down to take away their cattle.”

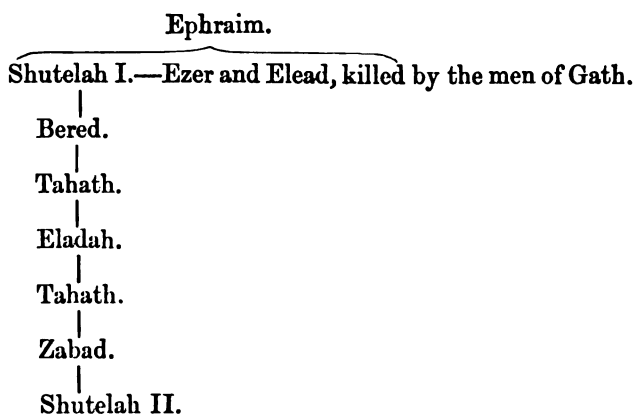
Here, by the bye, we must take care to guard against a mistake, which many fall into on first reading the text; it is the same as is made by Dr. Colenso; who, after his manner of putting forth all the blunders he makes, for scientific and critical discoveries, has made use of it as a weapon against the credit of the sacred text.

The Colensoite would allege from this passage that the two brothers, “Ezer and Elead,” whom their father Ephraim bewailed as killed by the men of Gath, were *so far distant in descent* from Ephraim who bewailed them, as to be brothers in the same seventh generation with Shutelah II.

This, though natural enough to one reading the passage loosely, is nevertheless a grand mistake: Ezer and Elead are not said here to be, as the Colensoite chooses to suppose, the *brothers of Shutelah II.*, but brothers of Shutelah I. in the first generation: as is manifest from the wording of the text. The line of the seven descendants, from Shutelah I. to Shutelah II. is marked by the words “his son,” repeated after each name in the line. This line ends at Shutelah II.—After him, the text then goes back to name the *other immediate children* of Ephraim:—who, it says, were “Ezer and Elead.” The undoubted meaning of this passage is, that Ephraim had

for his elder children, these three,—Shutelah I., whose seven descendants it names, then “Ezer and Elead.”

But the sense, to a reader of the English translation of the words, is indistinct, though not confused, by the two, “Ezer and Elead,” having to wait for their naming, until the list of their elder brothers’, Shutelah’s descendants, had been completed. The genealogy might be represented thus:—



Here the persons killed, by the men of Gath, were not the seventh descendants of Ephraim, as Dr. Colenso takes for granted, but his *immediate offspring*: as is shown by the change of wording, in which the “his son,” which had been the mark of all the succeeding generations, is suddenly omitted:—instead of which the termination “and” serves to join Ezer and Elead to Shutelah I. in the first generation.

But Dr. Colenso has misunderstood the text; and, fancying that the “Ezer and Elead” are put as the fellow-descendants of the *last* Shutelah, has, as usual, raised out of his own blunder an objection, which has no foundation at all.

Ephraim, then, in spite of the pretended difficulty, lost two at least of his immediate offsprings, “Ezer and Elead,” by a massacre.

This loss of children to Ephraim the father, being a wound in that very fruit-bearing quality, which constituted the blessing of his house, of multitude of children, is illustrative of the usual law, we have taken so much pains to explain; that the true “multitude” to come from him, was that which was

to survive after a thinning depopulation of the first multitude, as expressed in the texts,

Hos. ix. 16. "Ephraim is smitten : their root is dried up, though they bring forth children, I will slay them."

xiii. 15. "Though he be fruitful amongst his brethren, an east wind shall come, the wind of Jehovah shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up."

This destiny of fruitfulness often blighted, until the coming of the ultimately verifying fruit, which the time of Ephraim so fearfully exemplified, is the sort of lot which is prefigured also in his genealogy : which exhibits for its most notable feature the sad bereavement of the first portion of his hopes, to be compensated in a way like that, in which the loss of her Innocents was compensated to Rachel—by the safety of the true Seed of Blessing, in whom she should have a real multitude of offspring. Such, too, was the consolation reserved for Ephraim in his loss of children. This was found in his fourth child, "*Beriah*:" whose birth is particularly named upon the occasion, as it is said in the text;—"And Ephraim their father mourned many days, and his brethren came to comfort him—and when he went to his wife, she conceived and bare a son, and he called his name *Beriah*,—'In calamity,' because it went evil with his house."

This child—the rescued one of his family—bearing in his very name *Beriah*,—"In calamity," the monument of the calamity his own birth repaired, was the progenitor of the most famous line coming from Ephraim, comprising, as it does, the names of Ammihud, Elishana, Nun, and Joshua—and most likely of Jesus himself.

The importance of the female line in Ephraim is perhaps not without a commemorative sign in the female feature, which the genealogy gives, in the mention of Ephraim's daughter, or at least a daughter in his line. She is called "*Sherah*:" concerning whom, we may observe:—

i. That the mention of a female for her own sake, as something notable, is an entirely *exceptional* feature in the genealogies of this book of Chronicles.

ii. Her name mentioned here — "*Sherah*," signifies

“Remnant,” which is itself, as I have shown, one of the characters of God’s elect people.

iii. She is mentioned here, not as females elsewhere get incidentally noticed, as wife, but as one in the genealogy for *her own sake*, as the foundress of towns, afterwards indeed rebuilt, or enlarged by Solomon, Bethhoron, the upper and the nether, and *Uzzen-Sherah*, i. e. The Obedience of the “Remnant.”

These facts then, mentioned in Ephraim’s genealogy, show two features which naturally agree with the property of the tribe, who should be the source of the holy Seed—

1. That his multitudinous posterity, exhibited the general law, pertaining to the firstborn tribe, of coming from a *Remnant*, saved out of destruction.

2. That the female descendant in it, named by the very word “Remnant,” is the only instance in the whole genealogies of the twelve tribes, of a female being named *for her own sake*.

Though not of themselves conclusive proofs, these facts are at least prefigurative marks, sorting well with the purpose I have been labouring to prove all along of Ephraim, that it was to attain its predestined grandeur of people, *through a Remnant*, left after a purging reduction of its numbers; and that it was distinguished from other tribes in the importance, which *its female element* was to carry in it. And this will conclude the notice of Ephraim as a person.

II. Considered as a *tribe*, the marks, which pertain to Ephraim, as the source of the female parent of the Messiah, have been necessarily given in Part II., where the question handled is that of the Marriage destiny of the people Israel. It has there been shown at large, that the Tribe of Ephraim was one, who had to yield as Progenitors the maternal side for producing the Seed of Blessing. This argument, being then fully treated, need not here be repeated.

All these marks in Ephraim, whether as personal head or tribe, serve to denote Ephraim as destined to yield the maternal side for the production of the Seed of Blessing.

Which must be by bringing forth *the mother of the Messiah*—the Blessed Virgin Mary.

which can only
be by bringing
forth, the Mother
of the Messiah—
The Blessed
Virgin Mary.

CONCLUSION OF THE ARGUMENT OF PART III.

These evidences of Ephraim's destiny for mothership, are given by each person in the line of Ephraim:—Rachel as wife, Joseph as Birth-right son, and Ephraim himself as adopted to the succession of his Father's hope.

THIS notice of Ephraim then, in his person, and tribe, completes the series of evidences for the Blessed Virgin Mary's Ephraimite descent drawn from the lives of three Patriarchal Personages, Rachel, Joseph, and Ephraim, and the people descending from them: each of whom, in their own way, shows Ephraim's Messiah-bearing destiny by unmistakable signs.

I. It is shown in its female grand-parent Rachel; in her being elected wife for the very purpose of producing the human source of the Seed of Blessing, promised to Jacob and the other Patriarchs.

II. The same destiny, is shown in its Patriarchal head Joseph; who stands out in all the marks of Israel's Birth-right Son, in his birth—his preciousness—his Blessing and acknowledged dignity.

III. The same destiny continues to be shown in the contingents of Ephraim himself; in his being chosen as Birth-right child, whose tribe should bring forth to Israel, by its female ministration, the great Birthright Son of Mankind.

These are special evidences of Progenitorship serving to illustrate the main argument, taken from the marriage Covenant of Jehovah with Israel, which is shown in Part II. to have taken the people of Ephraim, for its executive organ, in whom the earthly side of the marriage is represented.

These evidences, powerful as they are, are only assisting marks to a still stronger proof, collected from the very idea of the Covenant Marriage of Israel with Jehovah: to which Ephraim, being ever distinguished as the elect executive organ, must necessarily be the source of the female, in whom the earthly side of the Marriage is represented, i. e. of the Blessed Virgin Mary, spouse of Heaven.

CONCLUSION OF THE WHOLE ARGUMENT.

THE line of Ephraim, thus bearing in itself the Primogeniture of Israel, and of all Humanity, supplies in its female offspring—Mary the Virgin, the organic means for carrying out God's Heaven-and-earth-uniting purpose: which required that the Divine Saviour of Man, to whose production the Marriage Covenant between Jehovah and Israel was ordained, should be—in figure of His Only-Begotten dignity of Son of God,—the legitimate Firstborn of the human race, whose welfare, He, as its representative, takes upon Himself to reinstate.

Thus born as He is, by means of Ephraim, Man's Birthright-bearer, to Judah, the Prince of Man; our Lord—the child of Judah and Ephraim—comes into the world of human society, the Only-Begotten Son of Man; in shadowed likeness to the uncommunicable glory He holds, as the Only-Begotten Son of God.

And thus as Man's Firstborn King both in the human and the Divine order, being legally amenable for all the liabilities of Man's race,—whose name He has solemnly assumed before the eternal Father;—He exhibits Himself to mankind, as the one Man, to whom all may look for their reinstatement free from every human evil, into the possession of every human good.

Thus the "first-born" Tribe of Ephraim, must supply the female person the Blessed Virgin Mary, in whom God's Heaven and earth uniting purpose is accomplished of producing the Firstborn Son of God and Man in the incarnation: so that the Divine child, being thus, Firstborn and Prince comes into human society, the one to whom, all mankind have naturally a right to look for their reinstatement in all human good.

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